

# Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for  
May 26, 2024



*"Now that no one is justified by the Law before God is evident;  
for, 'The righteous man shall live by faith.'" – Galatians 3:11*

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*"\*" = Please stand if you are able.*

## Welcome, Greeting & Announcements

### Call to Worship – Galatians 2:16-20

*Leader: Nevertheless knowing that a man is not justified by the works of the Law*

**People: But through faith in Christ Jesus,**

*Leader: Even we have believed in Christ Jesus,*

**People: So that we may be justified by faith in Christ**

*Leader: And not by the works of the Law;*

**People: Since by the works of the Law no flesh will be justified.**

*Leader: But if, while seeking to be justified in Christ,*

**People: We ourselves have also been found sinners,**

*Leader: Is Christ then a minister of sin?*

**People: May it never be!**

*Leader: For if I rebuild what I have once destroyed,*

**People: I prove myself to be a transgressor.**

*Leader: For through the Law I died to the Law,*

**People: So that I might live to God.**

*Leader: I have been crucified with Christ;*

**People: And it is no longer I who live,**

*Leader: But Christ lives in me;*

**People: And the life which I now live in the flesh**

*Leader: I live by faith in the Son of God,*

**People: Who loved me and gave Himself up for me.**

### Prayer of Invocation and Confession

#### Gospel Absolution Text – Luke 7:48-50

**\*Hymn #524** (red hymnal) – *"The Works, Not Mine, O Christ"*

#### Scripture Reading – Romans 1:16-17; 3:20-5:1

#### Ancient Creedal Reading – Apostles Creed (pg#845 in the red hymnal)

## Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]

[Gifts labeled "Deacon's Fund" go to aid those in need in the congregation.]

### \*Doxology #731 (red hymnal)

*Praise God from whom all blessings flow; Praise Him, all creatures here below;  
Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.*

### \*Prayer of Dedication

### \*Sung Psalm #22B (see insert below) – “My God, My God”

### Prayers of the Church & Lord's Prayer (sins)

*Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.*

### Reformation Creedal Reading – Westminster Larger Catechism (1647 AD), 70

Leader: What is justification?

People: **Justification is an act of God's free grace unto sinners,** Rom 3:22,24-25; 4:5

Leader: *In which He pardons all their sins, accepts and accounts their persons* 2Cor 5:19,21;  
Rom 3:22,24-25,27-28

People: **Righteous in His sight;**

Leader: *Not for anything wrought in them,*

People: **or done by them,** Titus 3:5,7; Eph 1:7

Leader: *But only for the perfect obedience and full satisfaction of Christ, by God imputed to them,* Rom 5:17-19  
Rom 4:6-8

People: **And received by faith alone.** Acts 10:43; Gal 2:16; Phil 3:9

## Ministry of the Word – Preaching

### Prayer of Illumination

\*Sermon Text – Titus 3:7

\*Gloria Patri #735 (red hymnal) .

*Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen.*

**Sermon** – “Justification”

A Sermon Series on Titus

## Ordination & Installation of Ruling Elder – Jonathan Haulenbeek

### Announcement & Charge

**Scripture** - Acts 6:6; Galatians 2:9; 1Timothy 4:14

### Prayer

### Examination & Profession of Ruling Elder

*Question: Do you believe the Scriptures of the Old and New Testaments to be the inerrant Word of God, the only infallible rule of faith and practice?*

*Question: Do you sincerely receive and adopt the creeds of the biblical historic Congregational Tradition, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known to this church the change which has taken place in your views since the assumption of this ordination vow?*

*Question: Do you approve of the form of government and discipline of the Congregational Tradition, in conformity with the general principles of biblical polity?*

*Question: Do you accept the office of ruling elder in this church, and promise faithfully to perform all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the Church of which God has made you an officer?*

*Question: Do you promise to shepherd and serve your brethren in the Lord?*

*Question: Do you promise to strive for the purity, peace, unity and edification of the Church?*

### **Affirmation & Profession of the Congregation**

*Pastor: Do you, the members of this congregation, acknowledge and receive this brother as a ruling elder, and do you promise to yield him all that honor, encouragement and obedience in the Lord to which his office, according to the Word of God and the Bylaws of this church, entitles him?*

**People: We do.**

### **Ordination & Laying on of Hands with Prayer by the Elder Board**

#### **Right Hand of Fellowship**

*Pastor: We have given you the right hand of fellowship, to take part in this office with us. I now pronounce and declare that Jonathan Haulenbeek has been regularly elected, ordained and installed a ruling elder in Trinity Reformed Church, agreeable to the Word of God, and according to the Bylaws of this church; and that as such he is entitled to all encouragement, honor and obedience in the Lord: In the name of the Father, and of the Son, and of the Holy Spirit. Let the congregation say "Amen."*

**People: Amen.**

**\*Hymn #521** (red hymnal) – “*My Hope Is Built on Nothing Less*”

**\*Benediction** – Numbers 6:24-26

*[After service, until 12:30 PM, there is coffee hour fellowship downstairs – Everyone is welcome!]*

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### **Announcements**

- There will be a brief Elder Board meeting after church today.
- The Elders and Deacons are trying to think of a **local charitable outreach** TRC could do, either for someone in the church, or someone / something in the community - If you have any thoughts, suggestions, or requests, please see Pastor Doug.
- If you have any prayer requests you would like the Internet Prayer Chain to pray for, please email them to Donna Ensminger at: [trcnwprayer@gmail.com](mailto:trcnwprayer@gmail.com). (If you would like to join the Prayer Chain, also see Donna.)

- If you would like to **help the Franceschetti family** (Dave, Janelle & baby Caleb) there are a few options:
  - Prayer, which is always greatly appreciated.
  - The Franceschetti's have a gofundme account at: <https://gofund.me/1c7aaeb4>  
(Or you can search for: "gofundme Franceschetti Family")
  - If you would like to donate a meal, see Julie Latina.  
(julieannalatina@gmail.com; h=860-824-8410; c=860-480-1687)
- There are **Bibles** and "**Basics of the Faith**" pamphlets about various theological topics free if you are interested.
- **Summer worship hours** will be at 9:30 AM for July and August.  
Sunday School for All Ages will end sometime in June.
- Correction from last week's State of the Church report: TRC has 44 members.

## Upcoming Special Events

- A new **Wednesday Night Study** (6:30-8:00 PM) just started. We are going through the Book of Ephesians. Arguably, Ephesians is one of the best short (6 chapters) books of the Bible to understand the basics of the Christian faith.
- On Saturday, June 1st (with a rain date of June 8th), there will be a **pot-luck picnic** for the church at the Ensminger's house (100 Hollow Rd; Winchester; 860-307-9106) starting at noon. Hamburgers, hotdogs and an ice cream bar will provided (thank you Bob & Donna!) If everyone could bring a dish, dessert or beverages, that will be helpful, though not required. If you plan on attending could you tell Donna, though anyone is welcome to come at the last minute.
- On Saturday, **July 20<sup>th</sup>** (with a rain date of July 27<sup>th</sup>), there will be a **pool party and picnic** for the church at the Decker-Gabelmann house, starting at noon.
- On Saturday, **September 7<sup>th</sup>**, there will be a **picnic** for the church at the Winters' house, starting at noon.

## Normal Weekly Schedule

### Sunday

9:00-10:15 AM

#### **Sunday School for All Ages**

- Younger Children's Class (Vika Winters)
- Older Children's Class (Mason Goodell)
- Women's Study (Verna Aldrich)  
Taking Hold of God: Reformed & Puritan Perspectives on Prayer edited by Joel R. Beeke & Brian G. Najapfour
- Adult Study (Pastor Doug)  
Christ & Creed: The Early Church Creeds & their Value for Today by Nate Pickowicz.

10:30 AM

**LORD'S DAY WORSHIP** – Lord's Supper on the 1<sup>st</sup> Sunday

c.11:40 AM

**Coffee Hour**

### Tuesday

10:30 AM – Noon

**Christian Classic Study** (Pastor Doug's house) – Augustine's City of God

### Wednesday

6:30 – 8:00 PM

**Wednesday Bible Study** (Pastor Doug's house) – Ephesians

### Friday

6:30 PM

**YADG** – Young Adult Discussion Group (Pastor Doug's house)  
1<sup>st</sup> & 3<sup>rd</sup> Fridays

## Saturday

[morning]

**Prayer Group** – Meets at the Decker-Gabelmann house.

If you are interested, please contact Sheryl Gabelmann.

## Online Resources

**Church's Facebook Page:** [facebook.com/people/Trinity-Reformed-Church/61554974150922/](https://facebook.com/people/Trinity-Reformed-Church/61554974150922/)

**Church's Webpage:** [TrinityReformedCT.org](http://TrinityReformedCT.org)

**Church Youtube Channel:** [youtube.com/@TrinityReformedCT](https://youtube.com/@TrinityReformedCT)

**Pastor Doug's Youtube Channels:**

*Simply Reformed:* [youtube.com/simplyreformed](https://youtube.com/simplyreformed)

*Pilgrims of Plunder:* [youtube.com/@PilgrimsofPlunder](https://youtube.com/@PilgrimsofPlunder)

*Liking, Commenting, Sharing  
facebook posts and Subscribing,  
Liking, Commenting on youtube  
helps boost TRC's online  
outreach.*

## Leadership

**Teaching & Preaching Elder:** Pastor Doug Aldrich  
(860-379-1147; douglas\_aldrich@sbcglobal.net)

**Ruling Elders:** Bob Ensminger  
(860-485-8738; robert.ensminger@arthurgrossell.com)  
Rich Gabelmann  
(860-605-7852; rgabelmann0415@gmail.com)  
Jonathan Haulenbeek  
(860-283-0224; jhaulenbeek@icloud.com)

**Deacons:** David Mattson (*chair*), Carl Bierce, Caleb Goodell,  
Mason Goodell, Dean Winters

**Music Coordinator & Treasurer:** Cindy Rines

**Clerk:** Sheryl Gabelmann

**Sunday School:** Verna Aldrich, Mason Goodell

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## Sermon Notes

Titus 3:7a  
"Justified"

A Sermon Series on Titus  
May 26, 2024

## Introduction

- 1) Let us begin by pondering a little paganism and Greek grammar!
- 2) *Díkē* (δική) is the Greek goddess of justice, the moral order, and fair judgment.
  - a) *Díkē* is literally the word for "justice" in Greek. Acts 28:4; 2Thes 1:9; Jude 7
  - b) The Roman version of her, *Iustitia*, is where we get "Lady Justice" from.
  - c) Those statues of a blindfolded woman with a scale and a sword in front of courthouses.
    - i) Blindfolded = To judge fairly, not with emotion or bias.
    - ii) Scale = To weigh the evidence.
    - iii) Sword = What the guilty get.
    - iv) While the innocent, those declared righteous, go free.

- d) She probably makes an appearance in the Bible.
- i) The pagans, who were with the Apostle Paul when they survived a major storm at sea, invoke *Díkē* when they see Paul being bit by a viper.
  - ii) Acts 28:4 - "*When the natives (literally "barbarians") saw the creature (the viper) hanging from his (Paul's) hand, they began saying to one another, 'Undoubtedly this man is a murderer, and though he has been saved from the sea, Justice (literally "*Díkē*") has not allowed him to live.'*"
- e) Of course *Díkē*, or *Iustitia*, do not exist. Deut 6:4; Is 43:10-11; 44:6,8; 45:5-6,21
- i) There is only one true God, the Triune God revealed in Holy Scripture.
  - ii) Having other gods, or engaging in idolatry, are wicked sins.  
Remember the first two of the Ten Commandments. Ex 20:1-6
- 3) *Díkē* is important for our purposes because such words are in the New Testament including: "*justice, just, judge, justly, judgment, justification, to be justified, just verdict, righteous, righteously, righteousness, righteous judgment, acquitted, be put right with, set free, and even punishment*" are based on the word *díkē*.<sup>1</sup>
- a) They all sound the same in Greek because they all begin with "*dika(i)* . . ."
  - b) Highlighting that they are all related to justice and are all, first and foremost, legal terms.
  - c) When we first hear these words, we should first think about a courtroom.
    - i) It is true, a word is correctly defined by the context of the sentence it is used in.  
(e.g. Is "orange" a color or a fruit? The context tells you.)
    - ii) However, all the "*díkē*" words are routed in courtroom language, and that is where we first start our thinking when we hear them.
  - d) This is very important to understand the Gospel and the faith.
- 4) We are currently going through the conclusion of the Book of Titus, which ends in one of the greatest short descriptions of the Gospel: Titus 3:3-8
- a) It follows the classic pattern of:
    - i) First, you have to understand the problem - **Sin**. Titus 3:3
    - ii) Next, to know the solution - **Salvation is only through Christ**. Titus 3:4-7
    - iii) Finally, the outcome of such a salvation - **Good works**. Titus 3:8

<sup>1</sup> (Taken from [A Dictionary of Biblical Languages - Greek](#) by James Swanson)

**δίκη** (*dikē*) = 1) punishment (2Thes 1:9; Jude 7+; Acts 25:15); 2) the goddess Justice (Acts 28:4ff)

**δικάζω** (*dikazō*) = judge, be critical (Luke 6:37)

**δικαιοκρισία** (*dikaiokrisia*) = just verdict, righteous judgment (Rom 2:5ff; 2Thes 1:5)

**δίκαιος** (*dikaïos*) = 1) righteous, just, upright, i.e., being in accordance with God's compelling standards (Matt 1:19); 2) be put right with, pertaining to be in right relationship with someone (Rom 1:17); 3) proper, right in the sense of being fully justified (Phil 1:7)

**δικαιοσύνη** (*dikaiosynē*) = 1) righteousness, what is right, justice (Matt 5:10; 2John 9); 2) be put right with, be in a right relationship with (Rom 1:17); 3) religious observances, act of righteousness, i.e., practices required by a religion (Matt 6:1); 4) charity, alms, gifts of mercy (Matt 6:1),

**δικαίωω** (*dikaioō*): = 1) put right with, justify, vindicate, declare righteous, i.e., cause one to be in a right relation (Rom 3:24); 2) show to be right, demonstrate to something is morally just (Rom 3:4); 3) acquit, remove guilt, set free, i.e., clear of a transgression (Acts 13:38); 4) set free, release from the control of (Rom 6:7); 5) obey righteous commands (Luke 7:29)

**δικαίωμα** (*dikaïōma*) = 1) regulation, requirement, commandment (Luke 1:6; Rom 1:32; 2:26; 8:4; Heb 9:1,10ff; 2) righteous act., a just deed in conformity to God's standard (Rom 5:18; Rev 15:4; 19:8+); 3) acquit, remove guilt, set free, justification (Rom 5:16)

**δικαίως** (*dikaïōs*) = uprightly, justly, righteously (Luke 23:41; 1Cor 15:34; 1Thes 2:10; Titus 2:12; 1Pet 2:23+)

**δικαίωσις** (*dikaïōsis*) = 1) be put right with, be justified (Rom 4:25ff); 2) acquittal, setting free, removal of guilt, justification (Rom 5:18ff)

**δικαστής** (*dikastēs*) = a judge (Acts 7:27,35ff; Luke 12:14)

- b) The order is critical!<sup>2</sup>
    - i) You can't skip steps!
    - ii) If you water down any step, especially the first one, you will not get the rest.
- 5) Let us recap what we have learned thus far.

## **The Order of Salvation in Titus 3:3-8**

- 1) **The Problem - Sin** = Titus 3:3 / Ephesians 2:1-3 / Romans 1:18-3:20
- a) We are by our fallen nature: Spiritually dead, a child of Satan and an enemy of God. Eph 2:1-3
  - b) Romans 3:10b-12 - *"There is none righteous, not even one; There is none who understands, there is none who seeks for God; All have turned aside, together they have become useless; There is none who does good, there is not even one."*
- 2) **The Solution - Salvation in Christ** = Titus 3:4-7 / Ephesians 2:4-9 / Romans 3:21-8:39
- a) **Grace** - Salvation is all of grace. Eph 2:8-9
    - i) Grace is unmerited favor. Rom 11:6
    - ii) As Paul puts it, *"But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy"* - Titus 3:4-5a
  - b) **Regeneration** - To be made anew from the inside.
    - i) Titus 3:5b-6 - *"by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior,"*
    - ii) This is God taking out our sinful heart of stone and giving us a heart of flesh, causing *"us to be born again to a living hope through the resurrection of Jesus Christ from the dead,"* - 1Pet 1:3b Ezek 11:19; 36:26; 1Pet 1:23
  - c) **Faith** - Is to intellectually believe, give faithful assent, and willfully trust in Christ as Savior. John 6:28-29; Eph 2:8-9; 3:12; Rom 1:16-17; 4:16-22; 5:1; 10:10; Heb 4:16; 10:38; 11:1,7-10; James 1:6
    - i) Saving faith is the byproduct of regeneration not its cause. Ezek 11:19; 36:26; Titus 3:5; 1Pet 1:3,23  
(Regeneration brings saving faith.)
    - ii) Saving faith is always coupled with repentance. Mark 1:15; Acts 2:38; 19:4; 20:21
      - A turning away from yourself, sin, Satan and the world.
      - With a turning to Christ as Savior, Lord and God.
      - Mere intellectual faith is not saving faith. James 2:14-24

<sup>2</sup> As the Heidelberg Catechism, Q#2, puts it: *Question*: What must you know to live and die in the joy of this comfort?  
*Answer*: Three things: First, how great my sin and misery are; (Rom 3:9-10; 1John 1:10)  
 Second, how I am set free from all my sins and misery; (2John 17:3; Acts 4:12; 10:43)  
 Third, how I am to thank God for such deliverance. (Matt 5:16; Rom 6:13; Eph 5:8-10; 2Tim2:15; 1Pet 2:9-10)

This pattern of Repent - Believe - Follow is found in:

Ps 107:17-19a - Ps 107:19b-20 - Ps 107:21-22	Rom 3:19-20 - Rom 3:21-30 - Rom 3:31
Mark 1:15a - Mark 1:15b - Mark 1:16-17	Rom 5:6-8a - Rom 5:8b-10 - Rom 5:11
John 3:9-13 - John 3:14-18 - John 3:19-21	1Cor 6:9-10 - 1Cor 6:11 - 1Cor 6:12
John 6:36 - John 6:37-65 - John 6:66-69	<b>Eph 2:1-3 - Eph 2:4-9 - Eph 2:10</b>
<b>Rom 1:18-3:20 - Rom 3:21-4:25 - Rom 5:1-15:33</b>	<b>Titus 3:3 - Titus 3:4-7 - Titus 3:8</b>

iii) Though faith is not listed in Titus 3, it is clearly implied.

- In Titus 3:5 we read we are saved "*not on the basis of deeds which we have done in righteousness, but according to His mercy*".

- It is not by works that we are made right but by faith alone - Just as the Bible frequently teaches. Rom 3:20-21,28; 9:30;  
Acts 13:39; Gal 2:16; 3:11;  
Eph 2:8-9; Phil 3:9; 2Tim 1:9

- Galatians 2:16 - "*nevertheless knowing that a man is not justified (δικαιόω, dikaiōō) by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified (δικαιόω, dikaiōō) by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified (δικαιόω, dikaiōō).*"

- Philippians 3:9 - "*and may be found in Him, not having a righteousness (δικαιοσύνη, dikaiosynē) of my own derived from the Law, but that which is through faith in Christ, the righteousness (δικαιοσύνη, dikaiosynē) which comes from God on the basis of faith,*"

d) **Justification** - To be declared righteous in God's sight

i) Titus 3:7a - "*so that being justified (δικαιόω, dikaiōō) by His grace*"

ii) We are justified by grace alone, through faith alone, on account of Christ alone.<sup>3</sup>

iii) Much more about this in a minute!

e) **Adoption** - To be made heirs of God's Kingdom through Christ.  
(Titus 3:7b - For another sermon.)

3) **The Outcome/By-product - Good Works** = Titus 3:8 / Ephesians 2:10 / Romans 12:1-15:33  
(Titus 3:8 - For another sermon.)

4) Today, we need to focus on the first part of Titus 3:7 about justification.

## A Bit More of Greek Grammar

1) The word "*being justified* (δικαιόω, dikaiōō)" in Titus 3:7, in the original Greek, is very interesting.

a) It means "*put right with*", "*justify*", "*vindicate*", and/or "*declare righteous*".

b) Again it is a legal / courtroom term. To receive a legally binding declaration of being declared right / righteous / innocent.

2) "*Being justified*" in Titus 3:7 is not a command, suggestion, or stating a desire, such as "you need to be justified" or "you need to prove that you might be justified by your obedience" or "you need to earn your justification."

3) The focus of the grammar is on a past event that has bearing on one's current ongoing condition/status rather than on focusing on one's actions.<sup>4</sup>

<sup>3</sup> Gen 15:6; Ps 143:2; Hab 2:4; Matt 16:16-17; Mark 10:52; 16:16; John 1:12-13; 3:16-18; 5:24; 6:28-29; 8:24; Acts 10:43; 13:39; 15:10-11; 16:31; Rom 1:16-17; 3:20-28; 4:3-5; 5:1; 9:30; 10:4-6,9; 11:6; Gal 2:16,21; 3:5-6,11,14,22-25; 5:4; Eph 1:5-8,13; 2:8-9; Phil 3:9; 1Tim 1:16; 2Tim 1:9; Titus 3:5-7; Heb 10:38; 11:7,38; 12:2; 1Pet 1:5; 1John 5:1,13.

<sup>4</sup> The phrase "*so that being justified*" from Titus 3:7 in Greek is ἵνα δικαιωθέντες - *hina* (that) *dikaiōthentes* (having been made right). "δικαιωθέντες" (*dikaiōthentes*), from "δικαιόω" (*dikaiōō*), is a verb in the aorist, passive, participle, masculine, plural, nominative; meaning "to show to be righteous, to declare righteous." A verb in the aorist passive participle describes something has been complete in the past that affects its current ongoing condition.

To quote George W. Knight III, "The aorist passive participle δικαιωθέντες indicates here a past action that 'we' have been recipients of, that of being 'justified.' i.e., declared righteous in God's sight and forgiven of sins. It thus refers to a judgment made by God in which already, here and now, God has acquitted sinners and pronounced them righteous." - The Pastoral Epistles, from The New International Greek Testament Commentary series. (Eerdamans, 1992), pg 346.



- a) To give an earthly example, "*so that being justified*" would focus on a past act whereby one was declared right/justified/innocent, let's say at a trial a year ago.
  - b) This person is now right with the law because of the innocent verdict a year ago.
  - c) Their condition/current status (being righteous / declared innocent) exists because of a past action, in this case by the ruling of a judge.
  - d) This has huge implications for the person's life (being innocent instead of being in jail!), however, the focus, again, is on the event in the past that causes their status.
- 4) The context of Titus 3:3-8 is about salvation. God's kindness to us, that by the Holy Spirit regenerating us, through Jesus Christ our Savior, we are justified by faith alone.
- a) This means our current status is that we *ARE* justified, declared righteous, innocent in God's sight.
  - b) Not by our actions, or even "*on the basis of deeds which we have done in righteousness* (δικαιοσύνη, dikaiosynē)," - Titus 3:5a  
*"but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior,"* - Titus 3:5b-6
  - c) We have been declared right with God because of a completed action in the past: Christ's work on the cross!
  - d) This has changed our status! With huge implications.
    - i) In God's sight we are perfectly innocent.
    - ii) We are now His children, heirs of His Kingdom.  
(Which is the next part of the verse - for next week.)
    - iii) This means our good works are now also covered by Christ's blood and are pleasing to God.
- 4) This doctrine of "justification by faith alone" is why we are Protestants.
- a) It is one of the two major reasons why the Protestant Reformation (the split with the medieval Roman Catholic church in the 16th century) happened.
  - b) (The other issue was the final authority of Scripture or not.)
  - c) This is not just a Reformed (Calvinist) thing but a Protestant thing.
  - d) All historic Protestants (Reformed, Lutherans, Anglicans, etc.), all agree on this.
  - e) Protestants have described this as the doctrine by which the church stands or falls.

## The Differences Between Rome & the Protestant Faith

### 1) Justified by **Faith + Works** vs **Faith Alone**

- a) Rome believes we are justified (made right in God's sight) by faith + works.
- b) Protestants believe one is justified by faith alone.

### 2) **Infused** vs

#### **Imputed Righteousness**

Rom 3:21-26; 4:3-13,23-25; 5:1-2; 6:1-2,23;  
2Cor 5:19; 1Cor 1:30; Eph 2:8-9; Gal 2:16

- a) Rome believes Christ's righteousness is *infused* into us, giving us the ability to try to earn our justification each day.
  - b) Protestants believe Christ's righteousness is *imputed/credited* to us, completely making us right in God's sight, because the Father sees the Son's perfect righteousness on us.
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- i) This is the "Great Exchange"
  - ii) Christ brings His perfect righteousness and we bring our sin.
    - Both His passive obedience (willingness to go to the cross for us)
    - And His active obedience (His perfectly keeping the Law)
  - iii) They are put upon each other. Is 53:3-6
    - Our sins go to Christ on the cross. Gal 3:13
    - His righteousness confirmed on the cross covers us.
  - c) Romans 4:21-25 - "*and being fully assured that what God had promised, He was able also to perform. Therefore it was also credited to him (Abraham's faith, as an example) as righteousness (δικαιοσύνη, dikaiosynē). Now not for his sake only was it written that it was credited to him, but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, He who was delivered over because of our transgressions, and was raised because of our justification (δικαίωσις, dikaiōsis).*"
- 3) Relationship between **Justification & Sanctification - Same vs Different.**
- a) Rome believes Justification (being declared righteousness) and Sanctification (a lifelong work of holiness) are basically the same thing. Both are a life long work.
  - b) Protestants believe they are different, though related. Eph 2:8-10; Titus 3:7-8
    - i) Justification is a once for all *act* of a forensic (i.e. legal, literally "of the forum/courts") declaration changing our legal status before God (being declared righteous) which happens when we first trust in Christ.
    - ii) Sanctification is the process that always follows from our justification.<sup>5</sup>

## Conclusion

- 1) The early Protestants were right. Justification by faith alone is one of the central doctrines of the Christian faith.
- 2) It makes the Gospel truly good news.
  - a) Without justification by faith alone the Good News gets muted, if not destroyed.
    - i) It makes salvation based on man.
    - ii) Without any assurance or hope. (Rome officially teaches that one can not have assurance in this life.)
    - iii) Imagine a judge saying you had to daily earn your innocent verdict!  
Or a parent telling their adopted child they have to daily earn their adoption.
    - iv) Under this theology we are still prisoners who are never truly free.

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<sup>5</sup> We are using the term "sanctification" in the classical Protestant way called "progressive, or experiential, sanctification" which is the working out of holiness in the believer's life where one daily dies to sin and lives for Christ. This form of sanctification is different from justification (since justification is instantaneous and sanctification is progressive), however, sanctification will always be the byproduct of true justification. (Rom 6:19,22; 1Thes 4:3-4,7; 5:23; Heb 12:14; 1Pet 3:15)

The Bible also uses "sanctification" as "definitive sanctification" by which we are declared perfectly holy because we are covered by the blood of Christ and have real spiritual union with Christ in His death, burial and resurrection. This form of sanctification is very similar to justification (when we are declared righteous when we first believe in Christ.) (Acts 20:32; 1Cor 1:2; 6:11; Heb 2:11; 10:10,14)

Experiential sanctification = Rom 6:19,22; 1Thes 4:3-4,7; 5:23; Heb 12:14; 1Pet 3:15; 2Cor 3:18; Phil 2:13

Definitive sanctification = Acts 20:32; 1Cor 1:2; 6:11; Heb 2:11; 10:10,14; Rom 1:7; Rom 6:1-14; 2Cor 5:14-15

- v) The problem Bible-believing Protestants have with Roman Catholics is not that they talk too much about sin (we Protestants can learn from that) but that Rome never proclaims the full Gospel.
- b) With justification by faith alone, however, there is much Good News and it is sweet.
  - i) Justification is based completely on Christ and His perfection.
  - ii) We can have full assurance in this life because we trust in Christ's work and promises.
  - iii) We know God's full love because our legal status (both before the Law and as an adopted child - more about that next week) has been changed.
  - iv) We are now redeemed freemen who live by the Spirit.
  - v) Remember, the Gospel is the power of God. Rom 1:16; 1Cor 1:18,24
- 3) Galatians 3:11-14 - "*Now that no one is justified (δικαιόω, dikaiōō) by the Law before God is evident; for, 'The righteous (δίκαιος, dikaios) man shall live by faith.' However, the Law is not of faith; on the contrary, 'He who practices them shall live by them.' Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, 'Cursed is everyone who hangs on a tree'— in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith."*