

Justification

by Faith Alone (Part 2)

III. Rome's Objection to Justification by Faith Alone (3)

A. Believed the Reformers Were Antinomian

1. Released by grace from the obligation of observing the moral law
2. Reformers clarified their position: "Justified by faith alone, but not by a faith that is alone."
3. Three Essential Elements of Saving Faith
 - a) Information (Notitia)
 - (1) Just the facts
 - (2) Content of the Gospel / Faith
 - b) Assent (Assensus)
 - (1) Intellectual assent to the facts
 - (2) Even the demons believe this and shudder:
 - (a) James 2:19
 - (b) Mark 5:6-7
 - c) Faith (Fiducia)
 - (1) Personal trust in Jesus Christ
 - (2) Repenting, Receiving, Resting on Christ as he's been offered in the Gospel
 - (3) Response of the heart that has been changed by the Holy Spirit
 - (a) Acts 2:37
 - (b) Acts 16:14
4. Three Major Aspects of the Law of God
 - a) Moral Law - God's unchanging and eternal standard of what is and is not sin
 - (1) People know this law and are expected to obey (Universal)
 - (a) Romans 1:18-25
 - (b) Romans 2:12-15
 - b) Civil Law
 - (1) The specific legal regulations for the nation of Israel
 - c) Ceremonial Law
 - (1) A variety of laws comprising worship, sacrifice, washings, dietary, etc.
 - (2) Ultimately fulfilled in/by Christ
5. The Three Uses of the Moral Law
 - a) The Law shows our absolute inability to perfectly keep his commandments
 - (1) Galatians 3:24
 - b) Used to restrain evil through the fear of consequences/punishment
 - (1) 1 Timothy 1:8-11
 - c) Guide for Believers
 - (1) Serves as a framework of how God desires us to live
 - (2) Psalm 19:7-11; 119:1-6, etc.
6. The Nature of the Moral Law
 - d) Elliptical in Nature (ellipsis)
 - (1) Tasseedly enjoins the opposite. . .
 - (2) Ephesians 4:28

e) Extensive in Nature

- (1) 5th -
- (2) 6th -
- (3) 7th -
- (4) 8th -

B. Rome Considered the Protestant View of Justification to be a Legal Fiction

- 1. Claimed it undermined the integrity of God
 - a) How could a holy and just God declare a sinner to be just, who in fact, is not just?
 - b) This would involve God in a fictional declaration
- 2. Protestant Response
 - a) God truly imputes the righteousness of Christ to that person
 - (1) 2 Corinthians 5:21
 - (2) 1 Peter 2:24
 - (3) Philippians 3:9
 - (4) Romans 5:18-19
 - (5) Romans 4:5
 - (6) Isaiah 53:5

C. The Teaching of James in Respect to Justification

- James 2:14-24
- Romans 4
- 1. The citation of Abraham's Justification by Paul is from Genesis 15
- 2. In Romans 4 Paul's main argument is that Abraham was counted as righteous before he had done any works of the law
- 3. From chapter 15 (Genesis) - onward Abraham was in a state of Justification
- 4. When James speaks of Abraham he refers to his activity in Genesis 22
- 5. Paul is using the term in its highest theological sense of how a sinner is made right in the sight of God
- 6. James is speaking to the fact that saving faith is always accompanied by good works (Ephesians 2:8-10)
- 7. Abraham was Justified by faith before the eyes of God in Genesis 15; he was Justified before the eyes of man in Genesis 22 as his faith was made manifest