

September 22, 2019

Justified & Glorified

Romans 8:28-30

- Five theological pillars

***Romans 8:28-29** ...and [because of everything that we have learned about the power of God to save us] we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He foreknew He also predestined to be conformed to the image of his Son, in order that He might be the firstborn among many brothers. 30 And those [from v. 29] whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified*

- Our salvation is solely the work of God's pre-temporal foreknowledge of us as his people (Deut. 7:7-8).
- How can a righteous God call an unrighteous people into covenant solidarity with himself without denying his own righteousness?
- God's righteousness demands that all who have sinned must die (Gen. 2:17; Ez. 18:20).

Justified

- This verb explains *how* a righteous God can predestine and call an unrighteous people to himself.

- There must be a legal basis for God's predestining call.
- The verb *justified* is a forensic verdict that declares a person to be judicially *not guilty* before the law.
- *Justified* is God's judicial verdict that a previously unrighteous person is now judged to be righteous in the sight of his law and is no longer under the law's condemnation (Rom. 8:1).
- But does this mean that God is guilty of Prov. 17:15?

Prov. 17:15 *He who justifies the wicked [declares them not guilty of sin] and he who condemns the Righteous are both alike an abomination to the Lord...*

- God does not capriciously justify the wicked. This verdict is based on the legal ground that the Lord himself will fulfill the righteous demands of his law on behalf of his people.
- God appointed the Person of the Incarnate Son as our righteous representative (Matt. 5:17) and our divine substitute (Gal. 2:20).

Is. 53:4-6 [NKJV] *Surely He hath borne our griefs, and carried our sorrows... smitten of God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities... 6 and the Lord hath laid on Him [our] iniquity...*

Eph. 2:4-6 *But God, being rich in mercy, because of the great love with which He loved us, 5 even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved— 6 and raised us up with Him and seated us with Him in the heavenly places in Christ Jesus...*

- When God justifies a sinner, [1.] He judges him as forgiven and [2.] also credits him with the Righteousness of Christ.
- This means that God has foreknown us to be justified in and by Christ and therefore, He predestines and calls us into relational solidarity with Himself (2 Peter 1:4).
- How do we experience the reality of our justification?

Rom. 5:1 *Having been justified by faith...*

- God has purposed to justify us in Christ before the foundation of the world (Eph. 1:4), accomplishing it at the cross. Then Christ poured out the Holy Spirit into our hearts (Rom. 5:5).
- When the Spirit is poured into our hearts, he gives us the desire and ability to believe and receive (John 1:12-13), God's verdict of our justification through the preaching of the gospel (Rom. 1:9).
- He does this by giving us a new, Godward heart (Ezek. 36:25-27) that willingly and joyfully embraces the righteousness of Christ as our justification.

Glorified

- Because we have been *justified*, God's verdict of *all have sinned and fall short of the glory of God* (Rom. 3:23) has been overturned.
- As a result, we are not the people of God's glory which is the grand goal of God in creation.