

# **The Joyful Exchange: Justification by Faith Alone**

Justification by faith was the matter of the Reformation five hundred years ago, but does it matter in the same way today? This session will unpack what Luther discovered in Scripture, consider some contemporary challenges, and help us stand firm in proclaiming good news of freedom and joy.

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## **I. Introduction: a matter of life and death**

## **II. Justification in medieval Roman Catholicism**

- a. Augustine's understanding of justification (Rom. 5:5)
  
- b. Justification as a process

## **III. Luther's discovery**

- a. Justification as a declaration
  
- b. The joyful exchange
  
- c. *Simul iustus et peccator* (Rom. 4:1-8)

**IV. ‘The first and keenest subject of controversy between us’: Justification in the Reformation**

<b>Reformation view of justification</b>	<b>Catholic view of justification</b>
a forensic act	a healing act
the image of a law court	the image of a hospital
alien righteousness (of Christ)	inherent righteousness (within believer)
imputed	imparted
by faith alone	begun with faith and continued through sacraments and good works
justified now on the basis of Christ’s finished work	justified now on the basis of what we will become
an assured future	an uncertain future

- a. Is imputation a ‘legal fiction’? (Phil. 3:8-9)
  
- b. The relationship between faith and works

**V. Justification today**

- a. “Is the Reformation Over?” – Mark Noll and Carolyn Nystrom
  
- b. The 1999 Joint Declaration on the Doctrine of Justification

“Asked whether there was anything in the official common statement contrary to the Council of Trent, Cardinal Cassidy said: *‘Absolutely not, otherwise how could we do it? We cannot do something contrary to an ecumenical council. There’s nothing there that the Council of Trent condemns’* (Ecumenical News International, 11/1/99).

**VI. Does justification still matter?**