

Five Passages Cited by OJ Proponents

1. Romans 3:21-26 and particularly verses 22b-24:

NKJV "For there is no difference; ²³for all have sinned and fall short of the glory of God, ²⁴being justified freely by His grace through the redemption that is in Christ Jesus...."

NIV There is no difference, ²³for all have sinned and fall short of the glory of God, ²⁴and are justified freely by his grace through the redemption that came by Christ Jesus.

OJ Proponents:

Forrest Bivens, WELS seminary professor: "Romans 3:23, 24 and Romans 5:18,19 affirm that *all* are sinners and *all* are justified. Through Adam all are condemned, and through Christ *all* are justified. The astonishing reality is that God has forgiven the sins of the whole world, whether people believe it or not." <http://www.wels.net/news-events/forward-in-christ/october-2011/question-and-answer>

Scriptural Interpretation:

"All have sinned(past tense verb)" in the past and thus all presently "fall short(present tense verb) of the glory of God." "Being justified" (present participle) cannot refer to a one-time justification of all men at some time in the past, but receives its time from the present tense verb, "fall short." The "all" is limited by the phrases which follow in v.24-26, "freely," "by His grace," "through the redemption," "through faith," and "in His Blood." Thus there is difference all who are (presently being) justified receive it freely, by grace, through faith in the redemption and in His Blood."

AC, IV: Of Justification. 1] Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for **2]** Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. **3]** This faith God imputes for righteousness in His sight. Rom. 3 and 4.

Formula of Concord SD V. 22] Therefore every penitent sinner ought to believe, that is, place his confidence in the Lord Christ alone, that He was delivered for our offenses, and was raised again for our justification, Rom. 4, 25, that He was made sin for us who knew no sin, that we might be made the righteousness of God in Him, 2 Cor. 5, 21, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption, 1 Cor. 1, 30, whose obedience is counted to us for righteousness before God's strict tribunal, so that the Law, as above set forth, is a ministration that kills through the letter and preaches condemnation, 2 Cor. 3, 7, but the Gospel is the power of God unto salvation to everyone that believeth, Rom. 1, 16, that preaches righteousness and gives the Spirit, 1 Cor. 1, 18; Gal. 3, 2.

Rom 3:21-26

For there is no difference;
for all have sinned
and all fall short of the glory of God,
being justified freely by His grace
through the redemption that is in Christ
Jesus,
whom God set forth as a propitiation
by His blood, through faith...
that He might be just
and the justifier
of the one who has faith in Jesus.

2. Romans 4:3-9 and particularly verse 5

NKJV "But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness...."

OJ Proponents:

Rolf Preus: Romans 4:5 teaches objective justification. The God who justifies the ungodly (the Greek word is never used to refer to believers, but always and only to unbelievers) is the God who has justified everyone. This is the God in whom Abraham believed and was thus, subjectively, justified," <http://www.christforus.org/ObjectiveJustificationforWebsiteMarch2012.htm>.

Scriptural Interpretation:

God justifies/declares righteous those who are not righteous of themselves according to the law. The means which He uses is the Word and faith. Those who are "ungodly" by nature are counted as righteous on account of faith in Christ's righteousness. Romans 4:5 does not describe a justification of all people, but the normal way that God saves believers in Christ—He justifies them through faith.

3. Romans 4:22-5:1 and particularly verse 25

NKJV "...who was delivered up because of our offenses, and was raised because of our justification."

OJ Proponents:

Christ was raised because all men had been justified.

"In Romans 4:25 we are informed that Christ "was delivered over to death for our sins and was raised to life for our justification." The resurrection of Christ two thousand years ago demonstrated the grand truth that our justification, or pardon, was already a reality."

Forrest Bivens. <http://www.wels.net/news-events/forward-in-christ/october-2011/question-and-answer>

Scriptural Interpretation:

Christ was raised from the dead for the sake of justifying us through faith. Christ's resurrection is a "cause" of our justification through faith. As Pr. Rydecki points out, "The justifying of us is indisputably identified by the apostle as a "cause" of Christ's resurrection (note: not the other way around)" (The Doctrine of Justification in St. Paul's Epistle to the Romans: By Works or by Faith (*Tertium Non Datur*), Paul Rydecki, p.27) The "our" is none other than "us to whom it would be counted, to us who believe" (v.24).

Romans 4:3-9

- 3 "Abraham believed God,
and it was credited to him for righteousness." Gen 15:6
- 4 Now to him who works, the wages are
not counted as grace but as debt.
- 5 But to him who does not work
but believes on Him who justifies the ungodly,
his faith is counted as righteousness,
- 6 just as David also describes
the blessedness of the man to whom
God imputes righteousness apart from works
- 7 "Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;
- 8 Blessed is the man to whom the
Lord shall not impute sin." Ps 32:1-2
- 9 ... faith was accounted to Abraham for righteousness.

BOTH SIDES MUST BE TAUGHT



Objective
Justification

Subjective
Justification

Universal
Justification

by itself

by itself

Faith causes J.

Universalism
(all are saved)

[robs comfort as
sinners trust
in themselves]

But together OJ+SJ

SJ faith trusts that he is

OJ already justified apart from faith

THIS SIDE IS FALSE



Jesus atoned
for the
sins
of the
world

Atonement



Faith in Christ
and His Atonement

created by
the promise
offered in
the Word
justifies

Justification

Faith trusts in the Atonement.

THIS SIDE IS TRUE