

OF JUSTIFICATION

Holy Scripture sums up all its teachings regarding the love of God to the world of sinners, regarding the salvation wrought by Christ, and regarding faith in Christ as the only way to obtain salvation, in the article of justification. Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5:19; 2 Cor. 5:18-21; Rom. 4:25; that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, *He justifies, that is, accounts as righteous, all those who believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven. Thus the Holy Ghost testifies through St. Paul: "There is no difference; for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus," Rom. 3:23, 24. And again: "Therefore we conclude that a man is justified by faith without the deeds of the Law," Rom. 3:28.*

Through this doctrine alone Christ is given the honor due Him, namely, that through His holy life and innocent suffering and death He is our Savior. And through this doctrine alone can poor sinners have the abiding comfort that God is assuredly gracious to them. We reject as apostasy from the Christian religion all doctrines whereby man's own works and merit are mingled into the article of justification before God. For the Christian religion is the faith that we have forgiveness of sins and salvation *through faith in Christ Jesus*, Acts 10:43.

We reject as apostasy from the Christian religion not only the doctrine of the Unitarians, who promise the grace of God to men on the basis of their moral efforts; not only the gross work-doctrine of the papists, who expressly teach that good works are necessary to obtain justification; but also the doctrine of the synergists, who indeed use the terminology of the Christian Church and say that man is justified "by faith," "by faith alone," but again mix human works into the article of justification by ascribing to man a co-operation with God in the kindling of faith and thus stray into papistic territory.

Of Justification from "A Brief Statement of the Doctrinal Position of the Missouri Synod Adopted 1932."