

INTRODUCTION

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Hinduism being an ancient religion with the history of over 4000 years has been known as a religion most difficult to define. It claims 600 millions followers, most of whom live in India. One of the sharp contrast between Christianity and other world religions is the way of justification. All other religions depend on some kind of duties, sacrifices good works or qualities to be justified before God while Christianity alone rests on the amazing grace of God alone. And this difference is very much true and clear in Hinduism in contrast to Christianity specifically.

Hinduism does not have any founder particularly. It is more a league of religions than a single religion, and can easily absorb new ideas and new deities . here in lies the strength and weakness of Hinduism. These characters of Hinduism show vividly the lacking of the way of Justification of man before God.

And thus our focus will be on how Christianity fulfills the demands and lacking of Hinduism in the matter of justification. Once the way of the justification is clear and reliable it has hope to be looked for by human kind.

Problem

One of the points where Hinduism never agrees with Christianity is justification. And since this central aspects of both the religions are in contrast to each other the rest of the other regards are also never go in parallel.

One could find it difficult to communicate God's way of Justification to a Hindu without solving and meeting the requirements of the Hindu man.

Solution

Since Christianity alone provides a different and reliable way of Justification than rest of religions; THE paper will looks the entire matter in the view of Bible.

And among the writer of the Bible apostles Paul and James deal most profoundly on this subject, their views will dominate most of the section of the paper.

To show how Bible ultimately fulfills and show the way of Justification in contrast and comparing to Hinduism; it is my desire that it will equip many Christian n to effectively share their faith and life with our Hindu friends.

CHAPTER ONE

BIBLICAL VIEWS OF JUSTIFICATION

- 1.1. Old Testament Foundation of Justification**
- 1.2. Pauline Basic and Understating of Law, Grace and Faith**
- 1.3. ACCORING TO MARTIN LUTHER**

CHAPTER ONE

BIBLICAL VIEWS OF JUSTIFICATION

In Christianity one of the great truths of salvation is that of justification. In order to properly evaluate these two positions it is essential that we understand correctly what the bible teaches on this subject. And this begins with a biblical understanding of the nature of God. Why? Because all biblical teachings on salvation are rooted in the character of God himself.

It is also same with the religion of Hinduism. Every Hindu is in search of his or her Moksha or salvation by the good works he/she performs on this world. According to the Hindu philosophy it is his/ her works that lead to be born as one of the better creature again on his next birth/ this cycle of birth, which will be discussed more vividly later in the coming pages. In reality the cycle of birth becomes one of the problems in stead of becoming the channel of offering justification him/her before God. The end of this cycle is nor known or experienced by any Hindu so far. No Hindu have ever been sure so far of his/her next better birth. Therefore it is also evidence in the history that no Hindu has been able to ever experienced or testified that he/she has achieved the Moksha or been justified before God. In totality Hinduism does not have any hope of Justification.

This makes us to draw our attention to the subject and reason why our Hinduism suffers to gain their eternal state of justification before God and offering the biblical solution to them. The following will cover the entire time form Old Testament to Early Church history and Reformation church period teachings about the Justification by Faith, which will clearly give us not only biblical views on it but also historical Christian teachings on this great subject.

1.1. JUSTIFICATION IN THE OLD TESTAMENT

The apostle Paul tells us that the law and the prophets bear witness to God's justifying righteousness. In making this statement he is not only saying that particular passages

point to this great subject but that the entire Old Testament does so. Before coming to specific verses that directly bear upon the theme there are some general observations to be made.

The biblical doctrine of justification presupposes the living and true God, the Creator and Ruler of the whole universe, and the recognition that human beings are created by God and are responsible to God. ‘God said, “Let us make man in our image, in our likeness . . .”’ So God created man in his own image . . . male and female he created them’ (Genesis 1:26-27). God created man in his image so that a personal relationship of mutual love might exist and that man might act as God’s viceroy over the newly created earth. That original bond between God and human being is described in covenantal terms. A general blessing is pronounced: ‘God blessed them and said, “Be fruitful and increase in number; fill the earth and subdue it. Rule over . . .”’ (Genesis 1:28). A curse is also threatened for disobedience: ‘you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die’ (2:17). In that initial family bond, where man is described as God’s son (5:1-2; Luke 3:3 8), righteousness involved loyalty to that covenant relationship. On the divine side it meant the obligation to punish disobedience as well as to bless. It should be noted, however, that God is the sovereign. He makes the rules and he is not accountable to man: on the contrary, man is accountable to God.

1.1.1. Human Sin and Divine Grace

Justification also implies human sin and divine grace. There would be no need for justification if human beings had remained faithful to the initial covenant bond. Such terms as ‘judge’, ‘judgment’ and ‘justification’ arise in the context of human sinfulness. Again, there would be no possibility of justification were it not for the grace of God. These twin themes of man’s sin and God’s grace are present in chapter three of Genesis. The account is given of how sin entered the world through the rebellion of our first parents. God is now shown to be the divine judge who pronounces sentence. At the same time, God’s grace is revealed in the promise of victory through the offspring of the woman (Genesis 3:15). In addition, the provision of proper clothing for the couple is both a reminder of their sinfulness and an act of grace (3:21). Prior to Adam and Eve’s disobedience nakedness was neither a problem to them nor to God (2:25).

After their disobedience they sought to hide from each other and from God. Their awareness of being naked was an indication of their guilt and shame. For that guilt and shame to be removed they must be properly clad. Thus their clothing was a continual reminder that they were now sinners.¹

They could not approach God unclothed.

That it was God who provided the suitable clothing was, nevertheless, an indication of his grace.² The paltry efforts of the human couple were totally inadequate. To be adequately and decently covered God must clothe them. Their sin and guilt could not be properly covered through their own desperate efforts. For human beings to approach God it was necessary to have clothes provided and approved by him. In place of the skimpy belt of fig leaves God chose tunics or shirts of skin. There could be no greater contrast. It shows how easy-going and utterly inadequate were the human efforts to deal with guilt and shame, and how thorough-going and costly was God's way. It involved the taking of life. Here, then, we have in this chapter all the basic ingredients concerning the biblical doctrine of justification, which will be opened up and developed with the accumulation of divine revelation through the Old Testament period, until the climax is reached in the New Testament. Promise and type give way to fulfillment and reality in the coming of Messiah, God's Son. We can only briefly draw attention to these themes of sin and judgment, of grace and promise and of the provision of proper covering with which to approach God.

Solomon, in his great prayer at the dedication of the temple, is conscious of the sin of Israel (1 Kings 8:33, 35,46-47,50) and confesses that 'there is no-one who does not sin' (v. 46). The Psalmist declares that as God looks down on humanity he sees that 'there is no-one who does good, not even one' (Psalm 14:3). Jeremiah teaches that 'the heart is deceitful above all things and beyond cure. Who can understand it?' (17:9) God reveals through Ezekiel that 'the soul who sins is the one who will die' (18:4). The Preacher insists that 'there is not a righteous man on earth who does what is right and never sins' (Ecclesiastes 7:20). Indeed, Ecclesiastes can be thought of as a sermon or commentary on the early chapters of Genesis, with its emphasis on the transitory nature of life in this fallen world and the power of death. All feel the curse. Isaiah sums up the situation in

¹ Calvin's *Commentaries* vol. 1, *Genesis*, Baker reprint, 1979, p. 182

these words: 'The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant. Therefore a curse consumes the earth; its people must bear their guilt (24:5-6).

'But Noah found favor in the eyes of the Lord' (Genesis 6:8). This is the first actual reference to grace in the Bible and it is set against the dark background of human wickedness and God's anger. With an eye to God's promise made in Eden Noah's father was expecting a deliverer to be born (5:29). Noah was not the promised offspring but God saved Noah with a view to fulfilling his promise. A new section of Genesis opens in 6:9 with the statement that 'Noah was a righteous man, blameless among the people of his time, and he walked with God' despite belonging to a race of sinners, by God's grace Noah was righteous. This meant he was in a right legal position before God and did what was pleasing to God. He stood out as free from blemish among his contemporaries and had a close personal relationship with God like Enoch before him. These themes of grace, hope, promise, and a right legal status before God are all present against the background of God's wrath and judgment.

1.1.2. God's Saving Plan

The emphasis on a promised offspring becomes even more prominent from the time of Abraham, when we are told that 'through your offspring all nations on earth will be blessed' (Genesis 22:18). In fact, the book of Genesis, through its special headings to each section ('this is the account of' or better 'this is the family history of': 2:4, 5:1, 6:9, 10:1, 11:10, 11:27, etc.), focuses the mind on the promises of God. They act like signposts which encourage the reader to look forward to the fulfillment of God's saving purposes for all peoples on earth. At the close of Genesis blessing comes to Egypt, a representative of the nations, as a result of the offspring of Abraham. Through the sufferings of righteous Joseph at the hands of his own people life comes to many in accordance with God's plan. 'You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives' (50:20). But this is not the real fulfillment; it is only a token and type of greater things to come. Jacob and Joseph are seen as men of faith who put their trust in the promise of God and look forward to the day when the promise will be fully realized (49:29-32; 50:24-25).

From this point on, the history is dominated by the covenant which God made with the twelve tribes of Jacob under the leadership of Moses at Sinai. This covenant is another milestone in the divine plan to teach the people of God important lessons and to encourage them to continue to look for the fulfillment of God's promise. They are redeemed from Egyptian slavery and formed into a nation in which the kingdom of God is to be seen on earth as they live together in the land of Canaan. They are given God's law and in every department of life they are to be seen as God's holy people. The law not only presents Israel with the moral standard which God requires and with detailed rules based on that standard, it provides, through its sacrifices and cleansing rituals, visual aid teaching on sin and its consequences, the way of acceptance with God and the forgiveness of sins. Blessing is promised for obedience and a curse is pronounced for disobedience and apostasy.

Deuteronomy also emphasizes the promises to the patriarchs and the need of a heart religion which only God can give. It also teaches that God's choice of Israel to bring blessing to the world is due to the grace of God and not their own righteousness. The true prophets of the Lord who come later, both in historical writing and prophetic word, seek to draw attention to the demands of the covenant, to the curses that will inevitably fall on the people for their disobedience and lack of trust in God, and to the great fulfillment of God's promises to the patriarchs in new covenant, and to a ruler of Davidic stock who will bring lasting deliverance and universal peace. This new administration will not merely replace the former but will bring about the great reality to which the old Sinai covenant at best could only point. The hymns and wisdom literature of the Old Testament in their own way also call attention to these themes of grace, faith, a religion of the heart, a right legal position before God and future blessing associated with the Davidic king. Our attention now shifts to those specific texts in the Old Testament that directly bear upon the subject of justification.

Genesis 15:6, 'Abram believed the Lord, and he credited it to him as righteousness'.

This verse is quoted in Romans 4:3, 20-24; Galatians 3:6 and in James 2:23.

Abraham is the father of the Jewish nation and therefore what is said of him is very important. We are first of all informed that his faith was

credited as righteousness. This is the only place in the Old Testament where faith is counted as righteousness.²

It is also significant that this is the first occurrence of the word ‘believe’ in Scripture.

God graciously called Abraham from an idolatrous background and made a covenant with him. All nations would find blessing through him and his offspring. It is interesting to discover the subject of justification in this setting. While it was common in Jewish circles to think of Abraham’s faith as a meritorious work, both Paul and James view the text in context. Genesis 15 does not speak of faith as a work done by Abraham. Faith is reliance on God’s promise. It was not Abraham’s act of believing that was credited to him for righteousness. There is no thought of God treating faith as though it were righteousness. The act of believing is not a substitute for good works. Righteousness is a gift given by God to those who rely on the promised offspring. Abraham believed the promise concerning the offspring and this led God to account to him a righteousness which he did not merit or inherently possess.

Righteousness is what acquits a person in a human court and likewise before the heavenly Judge. ‘Normally righteousness is defined in terms of moral conduct . . . and might well be paraphrased as God-like, or at least God-pleasing, action’.³

Abraham, however, does not do righteousness but has righteousness credited to him. Thus Abraham was justified by faith alone in that he was judged by God to be in a right legal position before him and acquitted through faith in God’s promised offspring. This is the doctrine of justification by faith alone.

Abraham’s faith was later severely tested in his submission to God’s call to sacrifice his own unique son but, as James indicates, that act of obedience showed the genuineness of his faith. Through the various visual aids in the covenant ceremony (cf. Genesis

² G. J. Wenham, *Genesis 1-15*, Word Bible Commentary, Vol. 1, NY : Word Publication, 1987, p. 85.

³ A. Anderson, *Psalms* Vol. 1, New Century Bible, Marshall, Morgan & Scott, MI: Zondervan Publishing House1972, p.256.

15:17) and all the experiences connected with his son Isaac, including the miraculous birth and the circumstances surrounding the offering of his son, God taught Abraham about the coming offspring. It is left to Paul to spell out the connection between the offspring, who is Jesus Christ the Son of God, and the gift of righteousness. There are a number of passages in the New Testament which stress that Abraham and the other patriarchs looked to the promise which finds its fulfillment in Jesus Christ. Our Lord himself said, ‘Abraham rejoiced at the thought of seeing my day; he saw it and was glad’ (John 8:56). Paul declared that all the promises of God find their ‘Yes’ in Christ (2 Corinthians 1:20). Hebrews comments that though the patriarchs died before the things promised arrived yet they ‘saw them and welcomed them from a distance’ (Hebrews 11:13).

Psalm 32:1-2, ‘Blessed is he whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord does not count against him . . .’

These verses express the privileged and happy state of the forgiven sinner. The weight of his rebellion against God, and its consequences, has been lifted. His sin has been properly covered and the Lord ‘no longer considers the person a sinner’ (cf. 2 Samuel 19:19).⁴

It is the phrase ‘whose sin the Lord does not count against him’ which Paul seizes in his use of this verse in Romans 4:7-8. Paul quotes the text not so much to show that forgiveness is involved in justification, which it obviously is, but because it includes the verb ‘to impute’ or ‘to reckon’. It emphasizes again that justification is an act of God’s free grace which is not based on a person’s works. It involves the non-accrediting of sins. Again, the judicial element is present. The divine Judge is acquitting and treating the person as righteous. Whereas Genesis 15:6 presents the positive side, in which righteousness is reckoned to the person, here the negative is highlighted. Sin is not reckoned to the person.

Habakkuk 2:4b, ‘the righteous will live by his faith’.

These words are quoted by Paul in Romans 1:17 and Galatians 3:11, and by the writer of Hebrews in 10:38.

⁴ E. J. Young, *Genesis 3*, MI: Banner of Truth, 1966, p. 149

It is generally recognized that the personal pronoun ‘his’ refers to ‘the righteous’ and not to God.⁵

There is more uncertainty over the meaning of the word ‘faith’. While, generally in the Old Testament, the word means ‘faithfulness’, its use in Habakkuk favors the meaning ‘trust’. The prophet is called to wait in faith for God to act. He is to rest in God’s word, come what may. ‘Though it linger, wait for it’ (v. 3). Chapter three then expresses in poetry trustful reliance on God. This is what ‘faith’ means. A contrast is drawn between the one who is arrogant and not upright and against whom woes are pronounced, and the righteous one who lives by his trust in God. The reference to ‘living’ is a reminder of the life associated with obedience to the covenant obligations: ‘Now choose life, so that you and your children may live and that you may love the Lord your God’ (Deuteronomy 30:19-20; cf. Leviticus 18:5). The opposite is death and destruction for all who are disobedient and turn away from God’s way. It is an echo of the tree of life in the garden of Eden and the death that came through disobedience.

Paul is quite in order to use this passage from Habakkuk as a key text in support of his argument that it is by faith alone and not by the works of the law that we are justified (Galatians 3:11). It is also significant that he should take this one passage from the Old Testament where the noun ‘faith’ has the meaning of ‘trust’ rather than faithfulness, and that it is connected to ‘the righteous’ and the verb ‘live’. There is much discussion as to whether Paul links faith with ‘righteous’ or with ‘live’. In the final analysis it really does not matter. The quotation is important for stressing that the gospel of God’s justifying grace means ‘faith from start to finish’ (Romans 1:17). They are righteous by faith and live daily by faith. The unrighteous are the ones who do not believe the promise of God, and however many works they do, they are under the wrath of God and their end is death.

Isaiah 53:11 b, ‘by his knowledge my righteous servant will justify many, and he will bear their iniquities’.

Instead of the Levitical offerings for sin presented by the priests, the Servant of the Lord offers himself as *the* sacrifice for sin. Those offerings not only pointed to the expiation or

⁵ D. W. Baker; *Nahum, Habakkuk and Zephaniah*, Tyndale Old Testament Commentaries, IVP 1988, pp. 60f.

covering of sins through the shedding of blood, but to the appeasing of God's wrath, indicated in the symbolism of the smoke of the burnt offering rising as a pleasing sacrifice acceptable to God. That the blood of bulls and goats cannot in themselves take away sins and remove the divine wrath is evident in the plea of Moses, the servant of the Lord, to be accursed instead of his people (Exodus 32:32). That plea was turned down by God but it certainly prepared for this prophecy of Isaiah where *the Servant of the Lord* actually comes under the curse of God on account of his people's sins.

The Servant bears the iniquity of sinners and they in turn receive his righteousness. He provides righteousness for the many.

It can only mean, as Motyer comments:

*'....that there are those ('the many') whom he clothes in his righteousness, sharing with them his own perfect acceptability before God.'*⁶

The righteousness that Abraham received through faith in the promise, Isaiah depicts as being provided by the Servant.

The work of the Servant calls to mind the prophecy of Daniel. He speaks of Messiah being 'cut off' and putting an end to sacrifice and offering. In that same context we are told of God's purpose 'to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness' (Daniel 9:24-27).

Phinehas, Aaron's grandson, points us towards Isaiah's righteous Servant. As an expression of his faith in God, Phinehas' zealous action stopped the plague which had already claimed thousands of lives (Numbers 25:6-13) His intervention removed the divine wrath and God confirmed the lasting nature of his priesthood, a priesthood which finds its fulfillment in Christ (Hebrews 7:11-28) and prophesied by Isaiah. This is not all, Psalm 106:30-31 draws on this incident and states that the action of Phinehas 'was credited to him as righteousness for endless generations to come'. There is an

⁶ E. P. Clowney, 'The Biblical Doctrine of Justification by Faith', in *Right with God: Justification in the Bible and the World*, South Dakota: Paternoster Press, 1992, pp. 17-50.

interesting parallel here between an endless priesthood and the endless benefit of the accredited righteousness.

In Motyer's words, Phinehas foreshadows the Lord Jesus

'.....in the divine status of righteousness accorded to him as mediator, anticipating the One whom Isaiah calls "that righteous One, my Servant" (53:11; Heb. 7:26).'

This is the one who justifies the many.

Psalm 143:1 b-2, 'in your faithfulness and righteousness come to my relief. Do not bring your servant into judgment, for no-one living is righteous before you.'

'Faithfulness' and 'righteousness' are covenant words and the psalmist prays the Lord will answer him on the basis of God's righteous character. God can be trusted to do what is right according to the covenant promises and threats (cf. verses 11-12). Yet, the psalmist is aware that the righteousness of God also means that if God were to judge him according to the righteous standard of his own nature, revealed in the law, he would have no right legal standing. His sinfulness would be all too obvious. There is, in fact, no-one on earth who is righteous. This is the same truth that is presented in Psalm 130:3, 'If you, O Lord, kept a record of sins, O Lord, who could stand?' (cf. Psalm 14:2-3). Job expresses the same dilemma in these terms: 'But how can a mortal be righteous before God?' (Job 9:2; cf. 7:17; 15:14; 25:4-5). It is made quite clear that to justify the wicked is an atrocious thing; 'Acquitting the guilty and condemning the innocent — the Lord detests them both' (Proverbs 17:15). Nevertheless, the psalmist cries for mercy on the basis of God's righteousness. His plea is not based on any achievements or merits of his own. His entire trust is in God's righteousness.

These verses call to mind two passages from the New Testament. After appealing to a number of Old Testament verses to prove that Jew and Gentile alike are all sinners, Paul writes in Romans 3:20: 'Therefore no-one will be declared righteous in his sight by

⁷ J. A. Motyer on 'The Psalms' in *New Bible Commentary 21st century edition*, eds. D. A. Carson, R. T. France, J. A. Motyer, G. J. Wenham, IVP, 1994, p. 556.

observing the law.' But then he immediately follows this up by that glorious statement which has been considered in chapter two concerning God's righteousness made known in the gospel. The other New Testament text is 1 John 1:9, 'If we confess our sins, he is faithful and just to forgive us our sins and purify us from all unrighteousness'. God's faithfulness and righteousness, as revealed in the promised Saviour, are the basis on which to plead.

'How can a mortal be righteous before God?' Job asks. (Job 9:2) That is the basic problem. We cannot come and go as we please before the Almighty. He is of purer eyes than to look upon our depraved lives. We are all sinners and God is right to be angry with us. He is now our judge and is fully justified in condemning us to the punishment that fits the crime, eternal death. That is what the Old Testament continually impresses upon us and the New constantly underlines it. 'The wages of sin is death' says Paul in Romans 6:23. 'The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire' (Rev. 20:14-15). At the same time the kindness and love of God is displayed in God's Son, Jesus Christ, the Messiah and Servant of the Lord promised in the Old Testament, who came to seek and to save those who lie in the shadow of death. As a result of Christ's righteous life, his atoning death, his bodily resurrection and his ascension to the Father's throne in glory, those who are united to Christ through faith alone, are no longer condemned. They no longer face God's wrath and eternal ruin, but are already able to stand upright in God's presence, unashamed, clothed in the righteousness of Christ and washed in his precious blood. If they were to die, at that very moment, like the repentant thief on the cross, they would be presented 'holy in his sight, without blemish and free from accusation' (Colossians 1:22; cf. Ephesians 1:4; 5:27; Jude 24).

1.2 PAULINE BASIC AND UNDERSTANDING OF LAW, GRACE

AND FAITH

Paul proves from the Old Testament scriptures through the illustrations of Abraham and David that justification is the gift of God, appropriated by faith, not the payment for one's works for which men would only receive judgment.

Paul has devoted the first three chapters to prove that the whole world is guilty before God. He has most recently made the point that “by the works of the Law no flesh will be justified” (3:20), that “none are righteous” (Rev. 3:10) and that “all fall short of the glory of God” (3:23). But God in His graciousness provided justification through Jesus (3:26). Therefore, the only way to be justified in the eyes of God is by faith (3:28). To prove his point Paul shows that there are no exceptions and shows that this is not a new concept by giving scriptural examples from the lives of Abraham and David.

1.2.1. **The Example of Abraham (Rom 4:1-5)**

Book of Romans brings a systematic study of Law, Faith and grace of God In first century Judaism, Abraham was considered to be a model of obedience to God. For example, 1 Maccabees 2:52 says, “Was not Abraham found faithful when tested, and was it not reckoned to him as righteousness?” And Josephus says,

“He was a man of incomparable virtue, and honored by God in a manner agreeable to his piety towards him.”⁸

The Jews looked at Gen. 26:5 as further proof because in that passage God promised Isaac further blessing “Because Abraham obeyed Me and kept My charge.” Paul knows that in the Jewish mind, if anyone was justified by works, it was Abraham. If he can prove that this is not so, it will further his argument. Therefore, Paul shows that even for Abraham, who lead an exemplary life and for whom there is no scriptural record of heinous sins, that justification was still by faith. Paul gives two arguments, one logical and the other scriptural, concerning Abraham’s justification.

His logical argument picks up on the concept of “boasting” in 3:27 as he asks “if Abraham was justified by works, then he has something to boast about.” This would seem to imply that Paul’s statement in 3:27 is not true, but he is doing two things here. Paul first defeats their argument by pointing out that even though one might boast before

⁸Josephus,. *The Works of Josephus*, Trans. by William Whiston (Peabody, Mass: Hendrickson Publishers, 1987). Pp.33-4

other men, it is unthinkable that one would boast before God. Second, one should recognize that this is a hypothetical argument. Paul is not actually agreeing that Abraham could even boast before men. He is simply saying that, even if Abraham were justified by works (but he was not), he still couldn't boast before God. Some argue as to whether or not Abraham could boast before men or not. This is not the real issue. Abraham was *not* justified by works, so he could not boast before anyone, man or God. The issue is that faith excludes boasting because the one with the faith doesn't do anything. Works is antithetical to faith.

1.2.2. The Scriptural Argument (4:3)

The scriptural argument comes from Gen. 15:6 which says, “and Abraham believed God and it was reckoned to him as righteousness.” This further validates Paul’s point that we are justified by faith because Old Testament scripture says that Abraham was also justified by faith.

However, one must recognize that the scriptural argument would not be convincing to the Jewish audience because they typically saw Abraham’s faith as just another work.⁹

Consequently, Paul turns to an explanation of the difference between faith and works to validate his use of Gen. 15:6.

1.2.3. The Example of David (4:6-8)

Lest his audience think that being credited with righteousness for one’s works is an option, Paul picks up on this last concept with a second example from another venerable “forefather,” namely, David.¹⁰

The Jews also held David in high regard. He was a man after God’s own heart (1Sa 13:14, Acts 13:22). In case his audience missed the point about Abraham, Paul drives the point home with a quote from Psalm 32:1-2. This passage makes it clear that the bestowal or “reckoning” of righteousness to David was not part of “what was owed” (cf.

⁹C.E.B. Cranfield, *Epistle to the Romans Vol. 1.* (Edinburg, T. & T. Clark LTD, 1975).p. 78

¹⁰Not all agree that this is a second example holding that this is simply a quote from David which continues the argument from the example of Abraham. Cf. F. Godet, *Commentary on the Epistle to the Romans* (Grand Rapids, Zondervan Publishing House, 1956), p. 172.

Vs. 4) but was in fact "in spite" of what was owed. David pronounces blessing on the man to whom righteousness is imparted apart from works. The context of Psalm 32 and Paul's quote in verse 7 is in the aftermath of David's sin with Bathsheba. David had already committed the sin. There was nothing he could do except ask for forgiveness. Therefore, David supports Paul's concept when he states that God was gracious to forgive him for his sins. He definitely did not deserve it, but this is certainly consistent with God's character and the concept that God's ways are not man's ways.

1.3. ACCORDING TO MARTIN LUTHER

Light finally dawned for Luther as he mediated on Romans 1:17, "*For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*" He saw for the first time that the righteousness Paul had here in mind was not a punitive justice which condemns sinners but a perfect righteousness which God freely grants to sinners on the basis of Christ's merits, and which sinners receive by faith. Luther saw that the doctrine of justification by grace alone (*sola gratia*) through faith alone (*per solam fidem*) because of Christ alone *solus Christus*) was the heart of the gospel and became for him "an open door into paradise.... a gate to heaven."

The phrase "justification by faith alone" was the key which unlocked the Bible for Luther. Each of these four words he came to understand in relation to the others by the light of Scripture and the Spirit. Elsewhere this volume deals with three words of Luther's four-word rediscovery: justification, faith, alone. My task of expounding "by" may appear at first glance to be elementary, but around this deceptively simple preposition the heart of the Romanist-Protestant debate has raged. Let's ask and answer several pertinent questions with regard to this critical preposition which will serve to highlight the relationship of faith to justification. We will consider the preposition "by" from four perspectives: first, *scripturally*, by considering the basic teaching of justification by faith, together with exegetical and etymological implications of the preposition; second, *theologically*, by grappling with the issue of faith as a possible "condition" of justification; third, *experientially*, by addressing how a sinner appropriates Christ by faith; fourth, *polemically*, by defending the Protestant View of justification, "by" faith against the views of Roman Catholicism, Arminianism, and Antinomianism.

"This one and firm rock, which we call the doctrine of justification," insisted Martin Luther, "is the chief article of the whole Christian doctrine, which comprehends the understanding of all godliness."¹¹

Lutherans tend to follow Luther in this matter. For the Lutheran tradition, the doctrine of salvation by grace alone through faith alone for Christ's sake alone is the material principle upon which all other teachings rest.

Luther came to understand justification as being entirely the work of God. Against the teaching of his day that the righteous acts of believers are done in cooperation with God, Luther asserted that Christians receive that righteousness entirely from outside themselves; that righteousness not only comes from Christ, it actually is the righteousness of Christ, imputed to us (rather than infused into us) through faith.

"That is why faith alone makes someone just and fulfills the law," said Luther. "Faith is that which brings the Holy Spirit through the merits of Christ"¹².

Thus faith, for Luther, is a gift from God, and a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it. This faith grasps Christ's righteousness and appropriates it for itself in the believer's heart.

Traditionally, Lutherans have taught forensic (or legal) justification. This doctrine holds that God on His throne declares a sinner "not guilty" for Christ's sake. Christians, who were once sinners are now righteous because Christ's righteousness applies to them (i.e., it is imputed to them, or counted as their own). For Lutherans, it is necessary that justification is independent of and in no way depends upon works performed, thoughts had, or attitudes cultivated by believers. They believe sanctification occurs only after a person has been justified by faith.

For Lutherans, justification provides the power by which Christians can grow in holiness. Such improvement comes only after one has been made new in Christ. Finally, while

¹¹ Herbert J. A. Bouman , *Martin Luther's Commentary on Galatians*, Kentucky : Concordia Theological Monthly. No. 26, 1538.

¹² Herbert J. A. Bouman, *ibid.*, No. 805

children of God do grow to become more and more like God, they never can entirely remove sin from their lives. Christians are always "saint and sinner at the same time" (*simul iustus et peccator*) — saints because they are holy in God's eyes, for Christ's sake, and do works that please Him; sinners because they continue to sin until death.

Justification for Lutherans is thus:

- i. Instantaneous (but perhaps the beginning of a process of theosis)
- ii. Forensic or mystical, depending on the school of thought
- iii. Based on an outside righteousness (Christ's), imputed to us
- iv. Able to be lost
- v. Occurs independently of, and is the cause of sanctification

Based on a substitutionary atonement view: that Christ's death on the cross paid the penalty for my sins; therefore, no debt of sin is still accounted to the Christian (although some Lutherans believe in Christus Victor). In one phrase, justification for Luther and all Protestants after him depends on imputed righteousness.

The biblical teaching of justification has transformed my life and I believe can and will transform the lives of other Christians and non-Christians as well. Praise be to God!

What great news. What marvelous deeds God has done for us! Would to God that everyone would know the freedom that God grants (John 8:36). Would to God that every Christian would be taught in its fullness the great biblical teaching of justification, and understand it, and share it with others. Free indeed, freed and declared justified by the righteousness of God!

CHAPTER TWO

HINDU VIEWS ON JUSTIFICATION

- 2.1. PHILOSOPHICAL CONCEPT OF GITA**
- 2.2. HINDU-SCHOLARLY VIEWS**
- 2.3. EVIDENCES OF JUSTIFICATION**

CHAPTER TWO

HINDU VIEWS ON JUSTIFICATION

Why do New Agers practice yoga? Why are they so devoted to meditation? It may come as some surprise that these practices are central to the Hindu search for salvation!

We will note that the chief aim in Hinduism is to gain release from the cycle of reincarnation caused by karma--the consequences of past actions, in this or in previous lives! Now we want to look at the primary ways in which followers of Hinduism seek to achieve this salvation--liberation from earthly existence.

Before discussing the three primary ways of salvation in Hinduism, we must mention the some of the major goals of life permissible to Hindus.

Hinduism recognizes that in the course of many lifetimes people may legitimately give themselves to any of these goals. The first is the goal of pleasure or enjoyment, particularly through love and sexual desire. This is called *kama*. The second legitimate aim in life is for wealth and success. This is called *artha*. The third aim in life is moral duty or *dharma*. One who gives himself to dharma renounces personal pleasure and power, to seek the common good. The final aim in life, however, is *moksha*-- liberation from the cycle of lives in this material world, and entrance into Nirvana.

2.1. Philosophical Concept of Gita

We read the sixteenth chapter of the Bhagavad Gita we can see lists of moral behavior and a large number of virtues such as purity of mind, non-violence, freedom from anger, renunciation, liberty from covetousness, gentleness, modesty, truth and uprightness

*"The Blessed Lord Krisna said: Fearless and pure in heart, steadfast in the exercise of wisdom, openhanded and restrained, performing sacrifice, intent on studying Holy Scripture, ascetic and upright."*¹³

¹³ www.safen.com/hinduethics

We can discover the clue of the nature of Bhagavad Gita's ethics as its drama begins to unfold. Arjuna standing in his chariot in the midst of armies of Kuravas and Pandavas. Seeing all his kinsmen, Arjuna is overcome with grief and he utters some distressful words to his charioteer, Krishna. This is the opening scene of Gita. Arjuna's depression is a form of self indulgent pity which prevents him from doing his duty because it will harm his kith and kin. The Gita's formula for ethical activism is a synthesis of two conflicting modes of discipline, both of which were considered orthodox paths to salvation.

Gita's ethical teaching is that aversions and attachments determine a man's behavior, therefore, a man's real enemies are not actions but passions. In Bhagavad Gita there are two form of discipline: "pravrtti" means active life and "nivrtti" means quietism. The ethical thought of karmayoga teaches that a man must perform his duties as a member of society without any thought of personal gain. Since activity is always prompted by desire, and since desire means further attachment, the radical solution lies in complete withdrawal from activity and concentration on the self. The moral ideal of detachment in action is not the last word of the Gita. In the context of Bhakti, morality seems to acquire more substance. The ambiguity is not totally dispelled.

2.2. Hindu-scholarly Views

In Hinduism there are four traditional accepted aims or goals of life which they call "purushartha." These four goals of life are ***dharma, artha, kama, moksha*** and each has a system of ethical norms.

2.2.1. Four goals of life

Dharma

Dharma is a Sanskrit word. It can be translated into English as duty, morality or righteousness. Dharma is ethically sound life. Although the word dharma has come to mean "religion" in modern Indian languages, its classical meaning is righteousness or good ethical practice according to the prescriptions handed down from age to age by the virtuous ancestors. It connotes the general ideas of honesty, decency, respect, and care

for others, responsibility and duty which are incumbent upon all persons regardless of their position in society.

Artha

Another legitimate worldly concern is “artha.” Originally in Sanskrit it does not simply mean money but it refers to all material possessions. According to this second goal of life man has to earn wealth, so that he can maintain his family and help those who depend upon him but it has to be done within the limits of the moral law. Man should not acquire material possessions by immoral means.

Kama

Kama means the pursuit of love and pleasure. In Hinduism love is spiritualized.

“Sexuality in Hindu religion is a symbol for the union of opposites in spiritual reality. Physical pleasure is recognized as devotion to god. “Not only does pleasure a permissible human goal, but pleasure-seekers need not go unguided.”.”¹⁴

Man can openly choose to make pleasure his goal but he has to stay within the bounds of general social rules and within the boundary of morality. But in modern days “kama” has been misinterpreted. Because of that “kama sutra”, a discussion of sexual enjoyment in the Hindu understanding has become popular in European countries and also in the United States.

Moksha

Moksha means salvation or final liberation from Samsar, the cyclic rebirths or transmigration of soul. It is beyond or out of time. Moksha or salvation depends upon the law of Karma (deeds). The more a person performs good works, the more quickly he or she will achieve moksha. So in order to get moksha easier and earlier one needs to lead a sound ethical or moral life. In Christianity, it may be similar to the idea of bearing fruit in life even though Christianity denies that salvation comes through good works.

In Christianity one does good work not in order to achieve salvation and not for the other world but in order to become Christ like and for the benefit of this world.

¹⁴ www.safen.com/hinduethics

2.2.2. Defining Hindu Philosophy : Silent Features and False Starts

Karma

A common thesis associated with Hinduism is the view that events in a person's life are determined by karma. The term literally means "action," but in this context it denotes the moral, psychological spiritual and physical causal consequences of morally significant past choices. If it were the case that a belief in karma is common to all Hindu philosophies, and only Hindu philosophies, then we would have a clear doctrinal criterion for identifying Hinduism. This approach is unsuccessful because a belief in karma is common to many of India's religious traditions—including Buddhism and Jainism. Moreover, it is not evident that it is embraced by all sources that we consider Hindu. For instance, the doctrine of karma seems to be absent from much of the Vedas. Karma is not a sufficient criterion of Hinduism, and it likely is not a necessary condition either.

Polytheism

Polytheism, or the worship of many deities, is often identified as a distinctive feature of Hinduism. However, it is not true that all Hindus are polytheists. Indeed, many Hindus belong to sectarian traditions (such as Vaisnāvism, or Śaivism) that specify that only one deity (Viṣṇu, in the first case, or Śiva, in the second), or a very small set of deities, are genuine Gods, and subordinate the rest of the pantheon associated with Hinduism to the status of exalted beings. We could identify Hinduism as the set of religious views that recognize the divinity or exalted status of a core set of Indic deities, but this too would not provide a way to separate Hinduism from Buddhism and Jainism. Many "Hindu" deities, such as Brahmā (the Creator God), are recognized and treated as exalted beings and deities in the Buddhist Pāli Canon (cf. *Majjhima Nikāya* II.130; *Samyutta Nikāya* I.421-23). Likewise, the popular Hindu deity Kr&sṇa is treated in the early Jain tradition as a Jain Ford Maker, and a tradition of worshiping the Goddess Laksmī (a goddess revered by Hindus as the consort of Viṣṇu) continues amongst Jains today (see Dundas pp. 98, 183). Belief in certain deities might constitute a necessary condition of Hinduism, but it is not a sufficient criterion.

Dharma, Artha, Kama and Moksha

Hinduism might be identified with a core set of values, commonly known in Hindu literature as the *purus)ārthas*, or ends of persons. The *purus)ārthas* are a set of four values: dharma, artha, kāma and moks)a. “Dharma” in the *Purus)ārtha* scheme and throughout much of Hindu literature stands for the ethical or moral (in action, or in character, hence it is often translated as “duty”), “artha” for economic wealth, “kāma” for pleasure, and “moks)a” for soteriological liberation from rebirth and imperfection. Hinduism, one might argue, is any religious view from the Indian subcontinent that recognizes that human beings ought to maximize the *purus)ārthas* at the appropriate time and in the appropriate ways. This approach will not do, for not all views that we consider Hindu recognize the validity of all of these values. While many of the systematic Hindu philosophical schools seem to be critical of *kāma*, understood as sensual pleasure, the early stage of one Hindu philosophical school—Pūrvamīmāṃsā—does not recognize the idea that there is anything like liberation as a possible end for individuals.

The *purus)ārthas* are important for any study of Indian thought, however, for they constitute the value-theoretic backdrop against which Indian thinkers articulated their views: typically, most all Indian philosophers recognized the validity of all four values, though some, like the Materialists (Cārvāka) are on record as holding that *kāma* or sensual pleasure is the only dharma or morality (*Gunaśartha* p.276), and that there is no such thing as liberation. Others such as the early Pūrvamīmāṃsā ignore the idea of personal liberation but emphasizes the importance of dharma. As all Hindu philosophical schools appear to recognize something that might count as “dharma” or morality, we might attempt to understand Hinduism in terms of its allegiance to a particular moral theory.

This attempt to define Hinduism in terms of a simple doctrine fails, for some of what passes for dharma (ethics, morality or duty) in the context of particular schools of Hindu philosophical thought share much with non-Hindu, but Indian schools of thought. This is particularly apparent with in the case of the Hindu philosophical school of , whose moral theory shares much with Jainism, and with Buddhist Mahāyāna thought. Also, there is

*sufficient variation amongst the schools of Hindu philosophy on moral matters that makes defining Hindu philosophy solely on the basis of a shared moral doctrine impossible. If there is a core moral theory common to all Hindu schools, it is likely to be so thin that it will also be found as a component of other Indian religions. Thus, an ethical theory might be a necessary criterion of Hinduism, but it is insufficient.*¹⁵

First, anyone familiar with Indian society will know that caste ("varṇa," or more commonly "jāti") is an Indian phenomenon that is not restricted to Hindu sections of society. One might argue that the approving use of the term "Brahmin" in Buddhist and Jain texts shows that even these socially critical movements were comfortable with a caste structured society provided that obligations and privileges accorded to the various castes were justly distributed.

Secondly, and more importantly, it is not clear that caste is philosophically important to many schools that are conventionally understood under the heading of "Hindu philosophy." Some schools, such as Yoga, appear to be implicitly critical of life in conventional society guided by the values of social and ecological domination, while some schools, such as Advaita Vedānta, are openly critical of the idea that caste morality has any relevance to a spiritually *serious* aspirant.

2.3. EVIDENCES OF JUSTIFICATION

"How shall man be just with God?" (Job 9:2) is a question of infinite importance to every child of Adam; a question, however, which could never have been answered if Jehovah had not manifested his sovereign grace towards his apostate creatures. Far from being a merely speculative point, it permeates the whole system of Christianity, and lies at the foundation of personal religion, and of all right views of the character and moral government of God. Whatever else may be considered indifferent or non-essential, this cannot be: it is a capital article of that faith which was once for all delivered to the saints, and a mistake here may prove eternally fatal. Well might Luther call it "the article of a

¹⁵ Hacker, Paul. *Philology and Confrontation*. Ed. Wilhelm Halbfass. Albany: State University of New York, 1995, Pp 22-23.

standing or falling church," i.e., the article on the reception or rejection of which the stability or subversion of the church depended. This then is the subject to which we invite the attention of our readers in this paper.

2.3.1. THE NATURE OF JUSTIFICATION

The term justification is forensic, referring to the proceedings in a court of judicature, and signifies the declaring a person righteous according to law. It is not the making a person righteous by the infusion of holy habits, or by an inherent change from sin to holiness, this is sanctification; but the act of a judge pronouncing the party acquitted from all judicial charges. This is the sense in which the words just and justify are used in the Old and New Testament Scriptures. For example, it is said, "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked" (Deut. 25:1). Here it is evident that to justify the righteous, signifies not to make him righteous but to adjudge him to be so, just as to condemn the wicked is not to make him wicked but to declare him to be so. See also Prov. 17:15; Psalm 143:2; Luke 7:29–35; Rom. 2:13 and 8:33. We must not confound justification with the doctrine of sanctification, for though inseparably connected, they are quite distinct and widely different, and ought, when we are treating of the way of a sinner's acceptance with God, to be kept apart. Justification respects the person in a legal sense, is a single act of grace, and terminates in a change of state. Sanctification regards him in a physical sense, in a continued work of grace, and terminates in a change of character.

The former is by the work of Christ without us; the latter is by the work of the Spirit within us. That precedes as a cause; this follows as an effect. Justification, then, is a change of state in the eye of the law and of the lawgiver. It includes pardon, but it is something more than mere pardon. Among men and before an earthly tribunal these two things are opposed to each other, for an individual cannot be at the same time pardoned and justified; but before the bar of God, he who is pardoned is justified, and he who is justified is pardoned. When a person is pardoned he is considered as a transgressor, but when he is justified he is considered as righteous.¹⁶

¹⁶ Sproul, R.C. *Faith Alone: The Evangelical Doctrine of Justification*. Grand Rapids: Baker, 1995. Pp. 13

A criminal when pardoned is freed from an obligation to suffer death for his crimes; but he that is justified is declared worthy of life as an innocent person. There are then two constituent parts in this justification: there is the pardon of sin, and the acceptance of our persons; a removal of guilt and condemnation, and a right to life.

2.3.2. THE GROUNDS OF JUSTIFICATION

If justification is, as we have seen, a judicial sentence, absolving man from guilt and accepting him as righteous, such a sentence can be passed only on some valid grounds, some just cause shown, for he who justifies is God, the holy and righteous Judge. How then shall man be just with God? I answer, Not on the ground of innocence for all are by nature under guilt and condemnation. In the first three chapters of the Epistle to the Romans, where the doctrine of justification is logically discussed, the apostle Paul established it as an undeniable truth, that every man in his natural state lies under the just condemnation of God as a rebel against him all the three ways in which he has been pleased to reveal himself, whether by the works of creation, the work of the law written on the heart, or by the revelation of grace. It has been well remarked that God, having purposed to establish but one way of justification for all men, has permitted in his providence that all should be guilty. For if there had been any excepted, there would have been two different methods of justification, and consequently two true religions, and two true churches, and believers would not have that oneness of communion which grace produces. "The Scripture hath concluded all under sin."

Not on the ground of human desert. The apostle Paul having proved by an appeal to undeniable facts that the Gentiles and the Jews were both guilty before God, he draws the following obvious and inevitable conclusion: "Therefore by the deeds of the Law, there shall no flesh be justified in his sight;" *i.e.*, by our own obedience to it, however sincere, shall no flesh be justified, accepted of God and pronounced righteous. No law, human or divine, can justify the transgression, and the law of God far from justifying the offender denounces utter destruction against him. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." We see from this that there is no acceptance with God on the ground of law without perfect obedience. Such an obedience none of the human race can possibly exhibit, and hence it follows that man cannot procure his own justification.

There are two ways in which he might attempt it, but neither jointly nor severally could he accomplish it.¹⁷

- First, by a voluntary return to his former obedience. But this he could not do. He has by his sin lost his original power, and a return to obedience is an act of greater power than a persistency in the way of it. As man could not effect his own justification, so he would not attempt it. He is entirely alienated from the life of God through the ignorance that is in him, because of the hardness of his heart. "He possesseth a carnal mind which is enmity against God, which is not subject to the law of God, neither indeed can be."
- Secondly, man must make satisfaction to justice. This, added to obedience, would effect restitution and result in justification. But as a return to obedience is impossible, so was satisfaction for the injury done to the moral government of God by his rebellion. All that he could do under any circumstances was due from him in that instant of time in which it was performed. Impossible then that by anything a man can do well, he should make satisfaction for anything he has done ill. An old debt cannot be discharged by ready-money payments for the future. Man, sinful man, then, cannot merit his own justification. I notice, lastly, that justification cannot take place on the ground of compromise. A man must be justified wholly by law or wholly by grace. If by law, he must keep the law perfectly; if by grace, he must trust exclusively on the merit of another. There can be no compromise, no commixture. Paul's strong language in reference to the Galatian perverters of the gospel is applicable here, "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Paul excludes all works of every kind, works before and after conversion, works moral and works ceremonial, yea, he even excludes the works of Abraham, the father of believers. See Rom. 4:2; Rom.11:6; Titus 3:5; 2 Tim.1:9.

¹⁷ Mueller, John Theodore, *Christian Dogmatic: A Handbook of Doctrinal Theology*. St. Louis: Concordia, 1934, P. 55.

What, then, is the meritorious ground of a sinner's justification? If all mankind are sinners under condemnation, if the supreme Governor of the world neither will nor can justify any without a perfect righteousness, and if such righteousness cannot possibly be exhibited by man, it is absolutely necessary that righteousness wrought out by a substitute should be imputed to us or placed to our account. Where, then, but in the finished work of Immanuel, can we find this vicarious, law-magnifying, justice-satisfying, God-honoring righteousness? "Deliver him from going down into the pit, for I have found a ransom." The justice of God had been trampled upon, and it must be satisfied; the law of God had been violated, and it must be fulfilled; the debt had been contracted, and it must be discharged; heaven had been lost, and it must be regained; therefore on restoring the sinner, the lost sinner, God must, he cannot but have respect to every attribute of his offended majesty, to every requirement of his unalterable law. In no other way could the forfeitures of the law be restored, in no other way could mercy be sent to the guilty. God sends his own Son; Christ undertakes our desperate cause and says, "Lo I come to do thy will, O God." In order to do this he assumes our nature, that as our kinsman redeemer, he might have the right to redemption. Justice recognizes him as the sinner's surety, and exacts from him the full penalty due to sin. God puts the cup of wrath into his hand, and Jesus drains it to the very last dregs. The sword awakes against Jehovah's fellow; the shepherd is smitten that the sheep might go free. Hence he said to the representatives of justice, "If ye seek me, let these go their way." "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "Christ," says the apostle, "redeemed us from the curse of the law, being made a curse for us."

Nor is this all. If nothing beyond the suffering of the penalty of the law had taken place, men would only have been released from the punishment due to sin. If they were to obtain the reward of obedience, its precepts must also be obeyed; and this was accomplished to the utmost by Jesus Christ. To every requirement of God's holy law he yielded a complete and sinless obedience; every command it enjoined as well as every prohibition it contains were in all respects fully honored by him. The righteousness of Jesus therefore is two-fold, consisting in his spotless obedience and meritorious sufferings, and this is that very righteousness by which sinners are justified before God. To this and to this only the Moral Governor of the universe has respect, when he pronounces the sinner just and acquits him in judgment. "Surely shall one say, In the

Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified, and shall glory." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "By the obedience of one shall many be made righteous." This obedience of the Son of God conferred more honour on the law and on the lawgiver than could have resulted from the obedience of the whole human race had Adam never sinned.

"Jesus, thy blood and righteousness, My beauty are, my glorious dress,
'Midst flaming worlds in these arrayed With joy shall I lift up my head."

2.3.3. THE MEANS OF JUSTIFICATION

How does a sinner obtain an interest in this righteousness in order to justification? The Scriptures are very clear on this. Simply by faith. (See Rom. 3:21–28; 4:4, 24,25; 5:1; Gal. 2:16; Acts 13:38, 39.) Faith is the divinely-appointed medium of union to Christ, whose righteousness is imputed to the believer: "Even as David describeth the blessedness of the man to whom the Lord imputeth righteousness without works." It is of the nature of faith to lead the sinner away from self, self-confidence and self-righteousness, to the finished work of Jesus. Hence we are said to be justified by faith, not by love or humility, or any other grace, but by faith only because faith is opposed to all works, and all graces too in the matter of our justification. Yet not for faith, or on account of faith, as if faith itself were our righteousness or that for the sake of which we are justified. This is obvious from the following considerations. No man's faith is perfect, and if it were it would not be equal to the demands of the law. That obedience by which the sinner is justified is called the righteousness of faith, righteousness by faith and is represented as revealed to faith. Consequently it cannot be faith itself. This is apparent from Phil. 3:9. Again, if we are justified by the act of believing, then, as there are degrees of faith, some believers are justified by a more and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith; which is absurd. Faith is as necessary in justification as the righteousness of Christ, but necessary for a different purpose. Faith is the hand by which we lay hold on Christ, the eye that looks to Christ, the ear that hears the voice of Christ, the feet that run in compliance with Christ's invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

I shall only add that this justification which is by faith, is perfect and complete at once, the moment a sinner believes in Jesus, so that he may triumphantly challenge the universe to lay anything to his charge: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." It is also irreversible and everlasting; once justified, the believer can no more come under condemnation. "There is now no condemnation to them who are in Christ Jesus. Whom he hath justified, he hath also glorified" (Rom. 8:1, 30). No justified person now dead ever failed to reach glory, and all believers are kept by the power of God unto final and eternal salvation.

2.3.4. JUSTIFICATION EVIDENCED BY GOODWORKS

Lastly, their justification is evidenced by good works (Titus 3:8; Micah 6:8; James 2:17, 18, 26). Hence the decisions of the final judgment will be according to men's works (Matt. 25: 34–46). Observe, however, that though it is said that men shall be judged according to their works, it is not said that any one shall be justified on account of his works. The righteous are brought unto the judgment to be there manifested and acknowledged as the Lord's people. Justified already in God's sight and in their own, they are now to be justified in the sight of men and angels, and that in such a way that the equity of the divine procedure will be apparent to all. Hence, then, works are appealed to as fruits and evidences of their union to Christ whose righteousness justified them. The sum of the whole is this: we are justified freely by God's grace, meritoriously by Christ's righteousness, instrumentally by faith, and evidentially by good works.

2.3.5. CULTURAL CONTRADICTIONS

Most if not all of our culture completely rejects the above ideas. This can be seen in many areas.

- First, for example, many people in our society do not even believe that they are sinners in the first place. Thus, they do not believe that they need to be forgiven in the sense discussed above, let alone justified. These individuals would hold to the worldview perspective that people are basically good. The source(s) of difficulties in life are not from sin and being alienated from and in need of

forgiveness by God, but do the failure of government or other social institutions, lack of education, and/or whatever else. Given more time and education, entertainment, government, prosperity, psychology, recreation, science, social programs and/or whatever else, these problems are sure to take care of themselves, or simply will not be seen as a problem at all (e.g., homosexuality).

- Second, since many do not believe that God exists, if they believe that they need to be forgiven, then they might talk about just forgiving themselves for past failures (e.g., not realizing one's potential), or for letting down a friend, family member, or otherwise, or not being very nice or "there for them" in some area of life or another.
- Third, given the view that people or certainly most people are basically good and the incredible amount of pop-psychology and aversion of taking responsibility for one's choice, many today generally want to blame somebody, anybody, else but themselves for the problems in their life. Many in our culture believe that they are a victim, that they are not responsible for the choices they have made. Few want to or will own their mistakes.
- Fourth, some in our society who are involved in the New Age Movement, some Eastern religions, other forms of the occult, or whatever else, see any problems that they have as stemming from not realizing their alleged inherent divinity (e.g., Shirley MacLaine, Tom Cruise).
- Fifth, if a person has any background in Christianity, or otherwise is willing to admit that they are a sinner, well "they're not that bad" or "certainly not as bad as so-and-so." Thus, God will forgive them, especially if they do some good things to balance out or make up for the bad--have more good deeds than bad ones. Besides, even if they are "that bad," many in our culture today assume that there are many paths, many ways, many religions whereby one can get right with God.
- Sixth, and often in conjunction with the last point, people are sure that "God helps those who help themselves." These people know that God wants them to cooperate or help-out in getting them saved. Surely, it is said, that there is something for us to do, something that we must contribute. The pride problem here is unfortunately alive and well. Full-fledged Pelagianism or semi-

Pelagianism are with us today. In short, many want to out-right earn their salvation by good works or at least contribute to some part of the "process." This is a part of the "can-do" American spirit that many have: "One can do anything [even make themselves right with God if they just set their mind to it and work hard enough."

These items are some of the components of many people's worldviews in our culture that contradict the biblical teaching on justification.

The philosophical arguments and the religious practices of the Hinduism have been remaining as philosophy and ritual practices. These things have been not been proved. There is no practice or truth that has been stable in Hinduism. Their verities of practices and good works show that failure so each of itself.

Of course there are different opinions and interpretations among Christian denominations regarding some aspects. Yet the major teachings regarding the salvation of human beings are the same, which is by faith and in Jesus Christ alone. His just once incarnation proved to be complete and meant only for the salvation of mankind on earth alone. Thus justification by Faith and in Jesus alone is trust worthy statement.

CHAPTER THREE

COMPARISON OF THE TWO VIEWS

- 3.1. JUSTIFICATION BY FAITH : ROMANS 3 – 5**
- 3.2. THE NECESSITY OF WORK : JAMES**
- 3.3. UNDERSTANDING OF KARMA AND JUSTIFICATION IN GITA AND BIBLE**

CHAPTER THREE

COMPARISON OF THE TWO VIEWS

The second chapter has given us much clarity about the scholarly views of the teachings of both the faith about the Justification of human being. It was mostly philosophical dealings. We also have viewed the right view to which a man can cling to for his eternal justification from the bondage of sin and chive his or her eternal life in Jesus Christ alone.

The present chapter has more to help us in order to prove the concept above of both views in comparison and contradictions of them about the same. We see no other who speak much vitally and clearly about faith, good works and justification in compare to what Apostle Paul and James have penned downed in the entire New Testament. These two have given seems contradictorily yet compromisingly their views on the two sides of such vivid subject such as this.

3.1. JUSTIFICATION BY FAITH : ROMANS 3 – 5

Eternal life depends on Christ alone, but nothing, else. Predestination will not bring it. Providence cannot produce and does not rest on foreknowledge, divine decrees, or even the atonement itself. Eternal life is Christ dwelling in His righteousness in the soul of the justified person. So eternal life is union with Jesus Christ. And the word for that union with Jesus Christ is faith. The sinner comes to Him, rests in Him, trusts in Him, is one with Him, abides in Him; and this is life because it never, ever, ends. The united soul abides in the Vine eternally. Weakness, sin, proneness to sin never brings separation, but only the Father's pruning, which cements the union even and ever tighter.

This is the heart of the Bible. This is the heart of the gospel. This is the heart of Christianity. This is the heart of the saint. This is the heart of the Lord Jesus Christ. Those are the reasons it was the heart of the Reformation; and this is the reason the contemporary attempt of some Protestants to unite with those who do not even claim this heart of the life of Jesus Christ is to commit spiritual suicide. No lover of Jesus Christ can consent to this apostasy.

3.1.1. Faith is an Act but Not a Work

If we see that faith is an act but it is not a work — a work of merit, that is. Faith is workless, worthless. According to Roman Catholicism, those works, so far from being worthless, are worth eternal life. They entitle a person who has perfected them to nothing less than eternal heaven.

Roman Catholic believers (*Romanists*) many times fool Protestants by their claim to teach "by grace alone" (*sola gratia*). And they sometimes fool themselves when they are more evangelical than a Romanist can honestly be.

Romanists are saved by *their works* which come *from grace*, according to their teaching. It is *not the grace but the works which come from it* that save them! If a person believes that grace saves him he is a Protestant and belongs with us. He is in the wrong church if he believes the evangelical way and is not witnessing honestly. A dishonest person can never be saved, be he Protestant or Roman.¹⁸

But Scripture is teaching us that the faith which saves is not a work. It has no spiritual value in itself. Strictly speaking, the true Christian church does not teach justification by faith. It teaches justification by Christ. Where does the faith come in? It is simply the uniting with, joining with, and becoming one with, the Lord Jesus Christ. Being married to Christ, all that is His becomes His bride's, the believer's. A wife becomes a co-heir of all that belongs to her husband simply by being his wife, by her union with him in marriage. That is the fact: she is his wife. There is no virtue or merit in that. She simply possesses what now belongs to her by that relationship. Marriage is not a virtue that deserves a reward, but a relationship that brings the husband's possessions along with him.

That is the meaning of the word "reckons" or imputes or credits. The justified one "does not work, but trusts God who justifies the wicked."

This is why I claim Thomas Aquinas for Protestantism. He teaches the *justificatio impii*, the justification of the impious or wicked, just as Paul teaches in Romans 4:5. If the wicked are ever justified, it cannot be by works or faith AS A WORK. It is justification by Jesus Christ alone. It is

¹⁸ Dewick, E.C. *The Christianity Attitude to other Religions*. New York: Cambridge University Press, 1953.p. 133

His righteousness, which He achieved for His people by fulfilling all righteousness that becomes theirs as His bride.¹⁹

It is Christ's righteousness versus the believer's own righteousness. It is Christ's achievement versus the Christian's achievement. It is an imputed righteousness not an infused righteousness. It is a gift of God versus an accomplishment of man. These two righteousness are as different as righteousness could conceivably be.

3.1.2. Faith is Not a Work, but it is Never without Work

If this were a true charge it would be a fatal one. If Protestantism thought that a sinner could be saved without becoming godly, it would be an absolute, damning lie. His name is "Jesus" for He saves His people *from* their sins, not *in* them. And He saves His people not only from the guilt of sin but from its dominating power as well. If a believer is not changed, he is not a believer. No one can have Christ as Savior for one moment when he is not Lord as well. We can never say too often: "Justification is by faith alone, but NOT by the faith that is alone." Justification is by a WORKING faith.

Let me explain, therefore, once again what the Protestant biblical doctrine of justification by faith alone apart from works means. Justification with God is apart from the merit of works. That does not mean that justification is apart from the *existence* of works. Christianity teaches justification apart from the merit of works. Easy-believism teaches justification apart from the existence of works. Faith without the existence of works is dead. Faith without the merit of works is antinomianism. Faith with the merit of works is legalism.

3.1.3. Justification is by Works — in One Sense

With all the clear biblically and truth of justification by faith alone, there is still in human nature a gnawing sense of something lacking here. The Hindus call it "karma," or the law of works. My friends say, when I get a split on the bowling alley when I should have had a strike, "You don't live right." Deuteronomy says, "Your sins will find you out." In other words, justification by faith alone seems to violate the built-in moral perception that each

¹⁹ Stephen. *Christian faith and other Religions*, New York, Oxford Press, 1970.P. 283

person must pay for his own bad deeds. He cannot be let off without penalty. God is not a respecter of persons. A moral being does not play favorites. Justice is blind.

This is implied in what has already been said about the imputed righteousness of Jesus Christ. But let me be more explicit. Jesus Christ was punished in the elect sinner's stead. The full wrath of God deserved by the sinner was poured out in full on the sinner's Substitute. And that punishment undergone by the sinner in his substitute was *more* than the sinner would have suffered by an eternity in hell, for the sinner's Substitute was no less than the fullness of the Godhead dwelling bodily (Colossians 2:9). God cannot die in His own infinite, spiritual, unchangeable, eternal nature, but He could and did die in the real human nature to which He united Himself for the very purpose of suffering and dying so that His people need never suffer ever at the hand of a holy and just God. Surely mercy and truth kissed each other in perfect justice.

Thus, the sinner was punished. No sinner ever escapes the justice of God—least of all those for whom Jesus Christ suffered, bled, and died. Christ descended into hell on the cross. Because Christ descended into hell, those for whom He died ascend into heaven. They went to hell with Him and they will go to heaven with Him. That is the perfect justice of pure grace.

Theologians often say that God shows His justice in hell and His mercy in heaven. But in so doing He shows more justice in heaven than in very hell. Hell must be eternal because its victims never can suffer sufficiently in a temporal hell.

Heaven must be eternal because the redeemed can never receive the blessings their Savior has purchased for them in a temporal (of, say, only trillions of years) heaven. Jesus earned all this. He paid for it with His blood. All Christians can say with the chief of saints, who called himself the chief of sinners Paul.²⁰

This is very true when we read of Paul in Gal 2: 20. Justification is ultimately by works — the works of Jesus Christ! They are received by the justified sinner as his own works.

²⁰ Engel, James F. *Contemporary Christian Communication: Its Theology and Practice*, Nashville: Nelson Publication, 1979.Pp. 147-148

Christ justified His people by His works as their works; works done *by them* in their Substitute.

Christ justified Himself by His works. He was justified (or vindicated) by the Spirit, according to I Timothy 3:16. Probably the best translation of Romans 4:25 is: "He was delivered ever to death for our sins and was raised to life for (rather, "because of") our justification." Christ's raising or resurrection showed that His redemption was successful. Christ "through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord." (Romans 1:4)

3.1.4. After Justification, the Works of Faith Merit Reward

"Leap for joy," the Lord Jesus says, "for great is your reward in heaven." (Luke 6:23) So, there are going to be rewards — great rewards for the works of faith.

Are the Romanists right after all? Rewards for works? Salvation earned by the Christian's deeds?

There can be no doubt that the Lord Jesus Christ teaches rewards for faith-works. Nor can there be any doubt that it is *not* the Roman doctrine of justification by works, and is the Protestant doctrine of justification by faith alone, But it takes some explaining.

First, rewards for works is not the Roman doctrine of justification by works. The Christian's works are so imperfect that they could never merit justification, which they couldn't merit if they were perfect.

Second, rewards in heaven for imperfect works on earth is perfectly compatible with the Protestant doctrine of justification by faith alone apart from works. Imperfect works (or even perfect works) could never remit guilt or earn justification. But imperfect works can merit the rewards in heaven that the Lord Jesus Christ says they will receive. Even a cup of cold water given in Jesus' name will have its eternal reward—deservedly! Why deservedly?

Christians will receive rewards in heaven for every one of their imperfect "good" works for a very good reason. Those post-justification good works are not necessary for heaven because Jesus Christ purchased heaven for those in Him by faith. The works

are necessary to prove the genuineness of professed faith but they are not necessary for earning heaven. They are real "works of super-erogation," if you wish. Anyone who goes to heaven does so for the merit of Christ's work alone, apart from any merit in any and all of his own works of obedience. If faith could exist apart from works, which it cannot, the believer could go to heaven without ever doing one good work. As it is, he goes to heaven without one iota of merit in anything and everything he does. But every post-justification good work he ever does will merit, deserve, and receive its reward in heaven.

In conclusion, faith, as union with Christ, possesses Christ's righteousness which justifies perfectly forever. Being true faith, it is inseparable from works which contribute zero to justification. But being unnecessary for heaven (which Christ's merit alone purchases), works are meritorious and the Christian is now to leap for joy because every one of his weakest of works will deservedly receive an everlasting reward in heaven.

3.2. THE NECESSITY OF WORK : JAMES

Paul and James did not contradict each other; but rather they complemented each other. What both men wrote was inspired by God (2 Tim. 3:16) and true. Paul's focus was on the unsaved man and how he might get right with God. James' focus was on the saved person and how he might show his faith and demonstrate the reality of his faith.

Let us observe the followings points :-

1. Each man had a very different perspective. Paul was declaring how a guilty, lost sinner could get right with God. James was writing about how a saved person could show that his faith was real.
2. Both writers used Abraham to illustrate their doctrine but they did not choose the same incident of his life.

Paul used a time early in Abraham's life, before he had given birth to any children, and the Genesis account declares that this was when Abraham was justified by faith. He believed God and because of this God put righteousness to his account (Gen. 15:6). James, while not disputing the fact that Abraham was justified by faith (see James 2:23), nevertheless chose an incident in Abraham's life which took place many years later,

when he offered up Isaac. According to James, this is when Abraham showed his faith by his works (the Genesis account indicates that this is when Abraham's faith was "tested"—Genesis 22:1).²¹

3. Both writers mention "works." Paul teaches that works are unnecessary but James teaches that works are essential. This apparent contradiction is solved when we realize that Paul was speaking of those good works that an unsaved person tries to do in order to win God's favor or work his way to heaven. James on the other hand was referring to those good works that a saved person performs which gives evidence of a real, living, saving faith.
4. James does not teach that good works are necessary in order to gain salvation and Paul never teaches that good works are unnecessary after a person is saved. On the contrary, Paul agreed with James that for the person justified by faith, good works are essential (Phil. 2:12-13; Titus 3:5-8; Eph. 2:8-10). Likewise, James agreed with Paul that the only condition for inheriting the kingdom was faith and faith alone (see James 2:5 and also Acts 15 where at the Jerusalem Council James never expressed disagreement over Paul's teaching that salvation was by faith and not by the works of the law).
5. The Jerusalem Council of Acts 15 very clearly shows that James was not in disagreement with Peter or Paul in their teaching that salvation was by grace through faith and not by works. In James 15:1 we see that certain men were teaching that a person could not be saved unless he kept the deeds of the law (in this case, circumcision). Peter, in his speech, made it very clear that people are saved in only one way: by faith through grace [see v.7—"hear the word of the gospel and believe"; verse 9—"purifying their hearts by faith"; verse 11—"through the grace of the Lord Jesus Christ we shall be saved."] Soon thereafter James gave his speech, and if he had been in disagreement with Peter and Paul, this would have been the time to say so. He could have said, "Men, I must respectfully but very strongly disagree with your teaching that salvation is by simple faith in Christ alone. I agree with these men who are teaching that justification is by the works of the law, and not by faith alone. It's not enough to

²¹ Gerald H. Anderson, Ed., *The Theology of Christian Faith*, New York: McGraw Hill , 1961, Pp.146- 149

simply believe on Christ. We also must try to keep the law of Moses and in this way try to earn our way to heaven.” But James never said any such thing. He was in complete harmony with the teaching of Peter and Paul.

6. Both men speak of justification but there is a slight difference of emphasis or meaning. Paul is speaking of a lost sinner being justified or declared righteous before a holy God based on the work of Christ on the cross.

James is speaking of a saved person being justified or vindicated by works. In other words, the works prove that his faith was real and not just a dead faith. Paul’s message: In order to be saved, you must be justified by faith. James’ message: If you have really been justified by faith, then prove it! Show me your faith by your works! Paul was writing about something that an unsaved person needed to do; James was writing about what a saved person needed to do. So it is with the example of Abraham. Abraham at the beginning needed to be justified by faith. Abraham later on in his life needed to have his faith tested and vindicated. He showed that his faith was real. His faith was so real and vibrant that he believed that if he were to kill his only son, God would raise him back to life (see Hebrews 11:17-19 and see Genesis 22:5—“we will come again to you”).²²

7. The Example of Abraham has a lot to say again in this regards also. Both Paul and James turned to the life of Abraham to illustrate justification. Paul writes, “For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? Abraham believed God, and it was reckoned to him as righteousness” (Rom 4:2-3). James seems to contradict Paul when he writes, “Was not our father Abraham justified by works when he offered his son Isaac on the altar?” (James 2:21) A careful analysis will help shed light on this apparent disagreement.

Paul makes it clear that it was faith alone that justified Abraham. He was referring to Genesis 15:6, where Abraham put his trust in the divine promise that he would be the father of many nations. It was his assurance that God’s character guaranteed the completion of this promise for which God justified him. Thus, Abraham was not justified by works of the law, but by faith when he believed God.

²² Ibid.153

The event James is alluding to occurred in Genesis 22, when Abraham obediently offered Isaac as a sacrifice according to God's command, until at the last moment God forbade him. It is notable that James also recites Genesis 15:6, thus inferring that Abraham was justified by faith earlier in his life, in agreement with Paul's teaching. Likewise, verse 24 states, "You see that a person is justified by works and not by faith alone." In addition, James teaches that Abraham was justified by works "when he offered his son Isaac on the altar." Therefore, James is suggesting that Abraham was first justified by faith years before he was justified by works. Yet, the question remains: "If Abraham was completely justified by faith, why must he also have been justified by works?"

The answer to this can be found by identifying the difference between what James and Paul mean by justification. The emphasis in James is that faith is not living unless it is outwardly shown and demonstrated. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and **I will shew thee my faith by my works**" (James 2:18). This is because, as Paul states, faith is a personal belief that takes place in the mind and heart, and thus cannot be seen in and of itself. Thus, while God knows whether or not one has faith, there is no way for another person to recognize it exists unless there are works in his life that directly point to it. Thus in agree with this Geoffrey explain with this to us:

While Paul is dealing with the necessity of faith before God, James is concerned with an outward demonstration of such faith before men through works. Therefore, unlike Paul, who teaches justification before God, James portrays justification before men. However, their views on justification are complementary. Paul stresses acceptance before God entirely by grace through faith, whereas James presents the continual evidence before men of the initial transaction.²³

The final example of justification by works given by James was that of Rahab, who belonged to Jericho just before Israel was about to attack it. Her good works involved sheltering Hebrew spies and ensuring them a safe passage. Like Abraham, she demonstrated faith by her belief in the supremacy of the God of Israel and His providential plan for his people, in spite of apparently insurmountable odds (conquering a great walled city!)

²³ Geoffrey Yates, New Testament Theology and its Application for today Believers, Tyne: Earhtright Publications, 1980, P.57.

We are justified by faith alone (Paul's teaching). The faith that justifies us is not alone; it must be accompanied by good works (James' teaching). Faith alone saves but the faith that saves is not alone! We should also note that James agreed with Paul that faith alone saves (James 2:23; 2:5 and Acts 15) and Paul agreed with James that the faith that saves is not alone (Eph. 2:10; Tit. 3:8; Phil. 2:12-13). Thus the conflict between Paul and James is only apparent; it is not real.²⁴

when you trust in Christ, that is believe the gospel message about the person and work of Christ as God's Son and His death, resurrection, and ascension as the solution to your sin problem, you are immediately born into the kingdom of God by the Holy Spirit and become a child of God through faith in Christ. This is the very clear message of both John's gospel and the teaching of Paul in all his epistles.

The book of James does not contradict this when properly understood. James is writing to believers about the need to manifest the reality of their faith in good works, not in order to get saved or stay saved, but (1) to avoid discipline from God and (2) to prove their salvation to the world who cannot see one's heart. Paul talks about justification by faith before God by the imputation of Christ's righteousness. This gives one judicial position of justification before God who alone can truly see the heart or the reality of a person's faith. James is talking about proving our justification in the sight of men. There is clearly no contradiction. Remember that James was present and presiding over the church at Jerusalem when Paul came to help settle the issue of salvation by faith alone in Christ alone (Acts 15).

3.3. UNDERSTANDING OF KARMA AND JUSTIFICATION IN GITA AND BIBLE

We have seen that the Bible writer have evry coemmon things to expressabout the justification by faith their context and time of their writing would be different. But as bible says the divine inspioration of God' Spirit did not allow it to be cotraditory in their faith and example in Jesus Christ. Now lets triun our attention to what can we see the importat of good works both in Gita and Bible

3.3.1. We The Important of Good Woks in Gita and Bible

²⁴ Preus, Robert D. *Luther and the Doctrine of Justification*, Nashville: Nelson Publication, 1984, P.48

This is a very vital and well-known teaching of the Hinduism. In fact the philosophy of the whole religions hung on this matter, i.e. the Ways to Gain Mukti or the ways to achieve the Ultimate Goal (*moksha*). It is also a reality that, in whatever way a Hindu might define the goal of life—and multiple definitions are allowed—there are several methods (yogas) that have been developed over the centuries for people of different tastes and temperaments.

In Hinduism, self-realization (atma siddhi) is the key to obtaining Moksha. The Hindu is one who practices karma and bhakti, known that God exists in many forms for the achievement of Moksha. There are however, other ways in addition to this.

There are believed to be yogas (disciplines) or margas (paths) for the attainment of Moksha. They are the ways of selfless work (Karma Yoga), of self-dissolving love (Bhakti Yoga), and of absolute discernment (Jnana Yoga). Different schools of Hinduism place varying emphasis on one path or other, some of the most famous being the tantric and yogic practices developed in Hinduism.

In whatever way a Hindu might define the goal of life—and multiple definitions are allowed—there are several methods (yogas) that have been developed over the centuries for people of different tastes and temperaments. The chief texts dedicated specifically to the exposition of Yoga include the Bhagavad Gita, the Yoga Sutras, the Hatha Yoga Pradipika and, as their philosophical and historical basis, the Upanishads. Paths one can follow to achieve the spiritual goal of life (moksha, samadhi, or nirvana) include:

- Bhakti Yoga (the path of love and devotion),
- Karma Yoga (the path of right action),
- Jñāna Yoga (the path of knowledge).

An individual, or sect of Hinduism, may prefer one of yogas according to their inclination and understanding, for instance some followers of the Dvaita school hold that Bhakti ("devotion"), along with its corollary practice of mantra chanting (japa), is the only practical path to salvation for the majority of people in this current age of Kali yuga. However, typically, practice of one yoga does not exclude acceptance of the other yogas and, indeed, it is often assumed that different yogas naturally blend into and inform other yogas. For instance, many philosophers believe that the achievement of *jnana yoga*, total knowledge, would lead naturally to

the achievement of pure love (the goal of *bhakti yoga*), and vice versa. Someone practicing in-depth meditation (such as in *raja yoga* and related *hatha yogic* techniques) must necessarily embody the core principles of *karma yoga*, *jnana yoga* and *bhakti yoga*, whether directly or indirectly.²⁵

Bhakti Yoga

The bhakti traditions emphasize cultivation of love and devotion for God as the path to perfection. Followers of bhakti ("bhaktas") typically worship God as a divine personal being or avatar, such as Rama or Krishna. Followers of the bhakti path strive to purify their minds and activities through the chanting of God's names (japa), prayer, the singing of hymns (bhajan), and by treating all living creatures with compassion (*dayā*). Bhaktas seek to enjoy a loving relationship with God, rather than seeking to merge their consciousness with the supreme Brahman as the followers of jnana yoga do.

Karma Yoga

The followers of karma yoga seek to achieve mental equilibrium and perfect unselfishness by performing their duties in the world in a dedicated but mentally detached manner. According to Hinduism, work, which is inevitable, has one great disadvantage. Any work done with attachment to its fruits generates a kind of psychological bondage, or anxiety, in the mind of the worker.

Therefore, followers of karma yoga emphasize the following injunction in the Bhagavad Gita:

Do your duty, always; but without attachment. That is how a man reaches the ultimate truth; by working without anxiety about results.²⁶

Many followers of karma yoga try to attain mental detachment from the results of their work by mentally offering the results of every action to God, thus combining karma yoga with bhakti yoga. However, it is possible for even an atheist to follow karma yoga by simply remaining mentally detached from the results of his or her work by means of willpower.

²⁵ Harshananda, Swami, "A Bird's Eye View of the Vedas" in "Holy Scriptures: A Symposium on the Great Scriptures of the World", New Delhi: Bharat Sahyadri Publications, 1999, P. 78.

²⁶ <http://en.wikipedia.org/wiki/Hinduism>. 12/11/2006.

Jnana Yoga

Jnana Yoga has been called the path of rational inquiry, and is prescribed for people to whom reason appeals more than faith.

The followers of jnana yoga emphasize a two-step process to help one attain salvation:

Viveka: the practice of discriminating between things that are impermanent (e.g., worldly pleasures) and those that are permanent (e.g., God and the soul), and *Vairāgya*, renunciation of unhealthy attachment to things that are impermanent.²⁷

For monks (called *sanyāsīs* or *sādhus*) and nuns (*sanyāsinīs*), renunciation may mean actual physical departure from worldly activities such as marriage and earning money. For the vast majority of people, however, renunciation means *mental* detachment from selfish desires while continuing to fulfill family and community obligations. By focusing the mind on Divinity instead of the desire for selfish gain, jnana yogis seek to maintain a healthy mental equilibrium in the face of the inevitable highs and lows of life.

As per our concentration is concern, we will look deeper on the second one, i.e. The Karma Marga or the Path of Good works in order to achieve the Freedom of Life from the bondage of evil.

Karma is strongly insisted on in Hinduism and Buddhism. These teach that every deed, good or bad, must have its result, that "its fruit must be eaten" here or hereafter. So does Christianity quite as forcibly (Gal 6:7,8). But neither Indian faith, mainly Hinduism, explains how sin can be forgiven, evil be overruled for good, nor how, by trampling under foot their vices, men may rise higher.

They recognize, in some sense, the existence of evil, and illogically teach that rites and certain ascetic practices help to overcome it. They know of no Atonement, though modern Hinduism endeavors to propitiate the deities by sacrifices, as indeed was done in Vedic times. Conscience they cannot explain.

²⁷ Ibid. 12/11/2006

Christianity, while showing the heighten of sin as no other system does, and so supplementing the others, supplements them still further by the Atonement, showing that God is just, and teaching how His very righteousness can be brought to "justify" the sinner (Rom 3:26).²⁸

The difference between Paul and James is that they begin at different times in the Christian life. Paul begins at the very beginning of the Christian life insisting that no one can ever win or earn the forgiveness of God—the initial step must come only from the initiative of God. James begins with the professing Christian, the one who already claims to have been forgiven and believes that he is in a right relationship with God. As a result, that person's faith should respond in good works. Paul affirms the importance of good deeds: Romans 2:6; 14:12; 2 Corinthians 5:10.

Jesus said in Matthew 5: 16 "Let your light shine before men in such a way that they may see your good works, and glorify your Father Who is in heaven."

Relation between the Karma and Reincarnation

The doctrine of karma is related to the law of cause and effect. It states that everything that people do (karma) leaves impressions (samskāras) in their mind, which determines what kind of people they will be in the future, and hence their fate.

Some Hindus believe in reincarnation, and to them action in one life can determine the fate in subsequent reincarnations. Virtuous actions take the soul closer to the Supreme Divine and lead to a birth with higher consciousness. Evil actions hinder this recognition of the Supreme Divine, and the soul takes lower forms of worldly life. Thus according to this school of Hindu philosophy, one should try to behave in a virtuous manner, as it impacts current and future lives. Over the course of time, if a person sufficiently purifies the mind and intellect, he or she can attain the goal of life, which is to experience the highest truth or God.²⁹

The cycle of birth and death is called samsāra. According to the doctrine of reincarnation, the soul (atman) is immortal, while the body is subject to birth and death. The Bhagavad Gita states that

²⁸ John Jefferson Davis, *Foundations of Evangelical Tehology*, Baker Book House,Grand Rapids:Michigan, 1984, P. 68

²⁹ Swami Bhaskarananda, *Essentials of Hinduism*, (New Delhi : Viveka Press 1994),Pp.79-80

Worn-out garments are shed by the body; Worn-out bodies are shed by the dweller within the body. New bodies are donned by the dweller, like garments.³⁰

Hinduism teaches that the soul, upon taking a life-form, goes on repeatedly being born and dying as a human, animal or plant. One is reborn on account of desire: a person desires to be born because he or she wants to enjoy worldly pleasures, which can be enjoyed only through a body. As long as the soul mistakenly identifies itself with the ego (the sense of "I" and "mine", called *ahamkāra* in Sanskrit), it has worldly desires, which cause it to be reborn again and again. Hinduism does not teach that all worldly pleasures are sinful, but it does teach that they can never bring deep, lasting happiness or peace (*ānanda*).

It is thought that after several cycles of birth and rebirths, a person is no longer satisfied with the limited happiness that worldly pleasures bring. At this point, the person seeks the highest forms of happiness, which can be attained only through spiritual experience. When, after spiritual practice (*sādhanā*) the person finally realizes his or her own divine nature - i.e., realizes that the true "self" is the immortal soul rather than the body or the ego — all desires for the pleasures of the world vanish, since they seem insipid compared to spiritual *ānanda* (Supreme Bliss). This realization breaks the cycle of reincarnation.

When the cycle of rebirth thus comes to an end, a person is said to have attained *moksha*, or salvation. While all schools of thought agree that *moksha* implies the cessation of worldly desires and freedom from the cycle of birth and death, the exact definition of salvation depends on individual beliefs. For example, followers of the Advaita Vedanta school (often associated with *jnana yoga*) believe that they will spend eternity absorbed in the perfect peace and happiness that comes with the realization that all existence is One, and that the immortal soul is part of that existence. Thus they will no longer identify themselves as individual persons, but will see the "Self" (*ātman*) as a part of the infinite ocean of Divinity (*Brahman*). The followers of dualistic schools, on the other hand, expect to spend eternity in a loka, or heaven, where they will have the blessed company of their chosen form of God (some form of *Ishvara*) throughout eternity. The two schools are not necessarily contradictory, however. A follower of one

³⁰ Bhagavad Gita II.22.

school may believe that both types of salvation are possible, but will simply have a personal preference to experience one or the other. Thus, it is said, the followers of Dvaita wish to "taste sugar," while the followers of Advaita wish to "become sugar."

"In Hinduism, the purpose of incarnation is to destroy the wicked and protect the righteous."³¹

But the purpose of Christ's incarnation is to seek and to save the lost sinner. (Luke 19:10).

Re incarnation in Bible is just another view which does not go hand in hand with other religions, especially with Gita's philosophy about it?

This strict belief in karma has resulted in a hopeless, pessimistic view of life. Their lives are seen as dreary, endless cycles of suffering and rebirth. Because of this endless chain of karma, reincarnation does not resolve the problem of evil, but simply points toward the impossible goal of perfection and self-salvation, the ultimate freedom from reincarnation. Reincarnation often promotes the divinity of the soul and denies the biblical concept of a sovereign, personal God.

The Bible also contradicts the belief in karma by emphasizing grace. According to the Bible, atonement and forgiveness may be gained only through the death and bodily resurrection of Jesus Christ. Salvation is based solely upon the work of Jesus Christ, not upon our own merits. The concepts of reincarnation and karma are in clear contrast to Hebrews 9:27, "For it is appointed for men to die once and after this comes judgment." Paul clearly states that the soul does not transmigrate into another living body, but goes to await judgment.

For the Christian, Paul promised that death is the means to being in the presence of Jesus, "we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord (heaven). 2 Corinthians 5:8" It is clear that the Bible does not allow for the concept of reincarnation.

Finally, if reincarnation and the law of karma are so beneficial on a practical level, as reincarnationists claim, then how do they explain the immense and ever-worsening social and economic problems - including widespread poverty, starvation, disease, and

³¹ *Bhagavad-Gita* 4:7

horrible suffering - in India, where reincarnation has been systematically taught throughout its history?

Thus Reincarnation is not biblical at all and sharply opposite to Christian faith.

CHAPTER FOUR

SALVATION ON RIGHT JUSTIFICATION

4.1. SANCTIFICATION BY FAITH

4.2. JUSTIFICATION BY FAITH

4.3. RIGHTEOUSNESS BY FAITH

CHAPTER FOUR

SALVATION ON RIGHT JUSTIFICATION

We have come now to define the ways God gives us His Salvation as His free gift of love for the sinful man kind. Salvation is His Work and not of man. Man according to the Bible cannot and unworthy to receive His Salvation, which freedoms from the bondage of sin, eternal death and victory over the devil. And this work is not done by human being since all human beings are sinful.

It is also interesting to know that all the major religions particularly Hinduism, agree whole heartedly that man is Sinful and cannot attain his salvation form God. As per Hindu religion concern the mythologies shows that all the gods or goddess who ever came and incanted in different stages in different form to save the sinner all have died and never been able to raise again form the dead. It is also fact that all the gods and goddesses came not to save the sinner but to destroy the sinner and to save the righteous, where as contradictorily no one is sinless.

It is only Bible tells that God took the human incarnation in Jesus Christ just once and lived among the mankind on this earth and dead for the all sinful mankind and rose again. Bible alone portrays this great truth of salvation in three ways, such as follows, which are completely the works of God for mankind.

4.1. SANCTIFICATION BY FAITH

The doctrine of Sanctification is doubtless one of the most misunderstood doctrines of our historic Christian faith. Many Christians either withdraw from it completely or else they associate it with fanatical fringe groups. The result has been its continued neglect or mistreatment. Most assuredly does the work of Sanctification in the believer involve victory over sin in his daily life. Sanctification is not merely a single act, but a continuous process.

“Sanctification or in its verb form, sanctify, literally means to set apart for special use or purpose, that is to make holy or sacred . The Greek word is hagiasmos (άγιασμός), meaning “*holiness, consecration, or sanctification*” It comes from the root hagios (άγιος), which means holy or sacred. Sanctification then refers to the state or process of being set apart or made holy. What is often missed, or overlooked, is the relational aspect that is associated with the word *sanctification*. Only God is truly holy. Everything else, whether it is things or people, is holy *only* because of its relationship to God.”³²

Sanctification, then, is that sovereign act of God whereby He sets apart a person, a place, or an object for Himself in order that He might accomplish His purpose in the world by means of that person, place, or object.

Having stated the meaning and a definition of the term, let us look at some Scriptures where the word is used:

(1) A day can be sanctified. “And God blessed the seventh day, and *sanctified* it...” (Genesis 2:3).

(2) A building and its contents can be sanctified. God said, “And I will *sanctify* the tabernacle of the congregation and the altar . . .” (Exodus 39:44). “And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them” (Numbers 7:1).

(3) The house in which a man lives can be sanctified. “And when a man shall *sanctify* his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand” (Leviticus 27:14).

(4) A mountain can be sanctified. “And Moses said unto the LORD, The people cannot come up to Mount Sinai; for Thou chargedst us, saying, Set bounds about the Mount, and *sanctify* it” (Exodus 19:23).

In all of the above passages the meaning of the word *Sanctify* is to set apart for holy purposes. However, a day, a tabernacle, a house, or a mountain cannot sin. These items are neither moral nor immoral; they are amoral. It seems quite clear, then, that Sanctification in these instances does not mean a state of holiness in which it is not possible for sin to enter.

³² Hollis F Abbott, *Sanctification*, Bangalore: IEM Outreach Publications, 1992. P. 14.

An interesting passage in the book of Isaiah shows that men can sanctify themselves (set themselves apart) to do evil. “They that sanctify and purify themselves, in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD” (Isaiah 66:17).

We know that our Lord Jesus Christ was sinless and therefore free from all moral impurity, and yet He prayed, “And for their sakes, I sanctify myself . . .” (John 17:19). In this statement He was simply testifying that He had set apart Himself to fulfill the holy purpose for which He came into the world.

Sanctification is used with reference to God. “And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes” (Ezekiel 36:23). God is here telling of a day, still future, when He will set Himself apart as the one true and living God, and that all peoples in the earth will acknowledge Him as such.

And now, on the background of these preliminary thoughts, let us pursue our study in the doctrine of Sanctification in its relation to the believer in Jesus Christ.

4.1.1. PREPARATORY SANCTIFICATION

By Preparatory Sanctification we mean that initial sovereign work of God preliminary to any experience in the life of the person who is to be sanctified. The Apostle Peter wrote, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (I Peter 1:2). Here we see all three Persons in the Godhead active in Sanctification.

Before an unsaved person becomes a child of God, he is “elect according to the foreknowledge of God the Father.” Election and Foreknowledge are of necessity the preparatory work of God prior to experiential Sanctification in man. Peter does not here explain the doctrines of Election and Foreknowledge; he merely states the fact that God the Father made a choice before ever God the Son and God the Holy Spirit acted in

behalf of our Sanctification. Divine foreknowledge is not limited to mere foresight of what men will do at some future time. It is God's foresight and choice linked together with His own plan and purpose.

God said to Jeremiah, "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5). This is a clear illustration of the Preparatory Sanctification of God the Father in Election and Foreknowledge. In the Divine plan God set apart Jeremiah for His work before ever Jeremiah was born, separating and appointing him to be a prophet to the nations. Jeremiah resisted the appointment on the ground of his immaturity and insufficiency, but God assured him that He knew what He was doing. Surely He would not set apart a man for a ministry without providing the enablement to carry out all of the responsibilities attached thereto. "Before you came forth out of the womb I sanctified you." That is Preparatory Sanctification.

4.1.2. POSITIONAL SANCTIFICATION

From this point in our study we will consider Sanctification, not in relation to places or objects, but only to people.

By Positional Sanctification we mean that act of God the Holy Spirit in which He sets apart every saved person. It is the first step in the experience of the believer. The preparatory work has been going on for some time according to Divine plan, but now that work becomes effective in the life of the individual person. He is now actually set apart as God's possession and for God's purpose. "This people have I formed for Myself; they shall shew forth My praise" (Isaiah 43:21). Positional Sanctification is the fact and act of belonging to God.³³

It is important to keep in mind the fact that all three Persons in the Godhead are active in the believer's Sanctification. Man was created in the likeness and image of God, and he was God's possession by creative right. But Adam's sin broke the relationship between God and himself. In Preparatory Sanctification God included the means whereby fallen man could be restored to a right relationship with Himself.

³³ Theodore Runyon, ed. *Sanctification and Liberation*, Nashville: Abingdon Press, 1981. P. 26

4.1.3. PRACTICAL SANCTIFICATION

This portion of our study shall be given to the matter of the Christian's responsibility in Sanctification, that piety and true holiness which deserve to be seen in the life of every saved person. As I study my own daily experiences as a child of God, and observe those with whom I associate in the Lord's work, I have a deep conviction that this has been a neglected phase of Christian doctrine. Many who stress continually the great doctrine of Justification fail to see that Practical Sanctification is equally important. Satan knows well the power of true Sanctification in the believer's life; therefore, it is to the advancement of his kingdom if he can perpetuate confusion in our minds and conflict among the brethren.

Practical Sanctification differs from Positional Sanctification in that Positional Sanctification is solely the will and work of the triune God, while the Practical Sanctification involves human responsibility. "Follow peace with all men, and holiness (i.e., the Sanctification), without which no man shall see the Lord" (Hebrews 12:14). This Scripture stresses the pursuit of Practical Sanctification. Since we are exhorted to pursue it, then it must be the will of God for His children to do so. "For this is the will of God, even your sanctification, that ye should abstain from fornication" (I Thessalonians 4:3). This aspect of the believer's Sanctification is then a matter of choice on our part. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Timothy 2:21, 22).

4.2. JUSTIFICATION BY FAITH

All the doctrines of the Bible are important, but none is more vital to the peace and rest of the child of God than the Bible truth of Justification. The believer does not ascend to the peak of Christian joy until he appreciates and appropriates this aspect of the grace of God. Forgiveness is wonderful; pardon is wonderful; cleansing is wonderful; but

Justification is more wonderful. In Paul's day, and later in the days of the Protestant Reformation, and in our own day, it would be difficult to find a truth more cardinal to our historic Christian faith than the doctrine of Justification.

In the preceding lesson we discussed the doctrine of Regeneration. Now there is a difference between Regeneration and Justification. Regeneration is God working in us; Justification is God working for us.

Justification can be defined as that act of God whereby He declares absolutely righteous any and all who take shelter in the blood of Christ as their only hope for salvation.

Justification is a legal term which changes the believing sinner's standing before God, declaring him acquitted and accepted by God, with the guilt and penalty of his sins put away forever. Justification is the sentence of the Judge in favor of the condemned man, clearing him of all blame and freeing him of every charge. Justification does not make the sinner righteous, but when God sees him "in Christ," He declares that he is righteous, thereby pronouncing the verdict of "not guilty." In modern jurisprudence a sentence in any court must be in keeping with the facts presented. A judge has no right to condemn the innocent or to clear the guilty. Only God can clear the guilty.

"Justification first of all, is not the being made actually just and righteous. This is sanctification; which is indeed in some degree the immediate fruit of justification, but nevertheless is a distinct gift of God."³⁴

One of the major foundations for human being's justification as Bible records is by faith alone. "Therefore, being *justified by faith*, we have peace with God through our Lord Jesus Christ" (Romans 5:1). "Therefore, we conclude that a man is *justified by faith* without the deeds of the law" (Romans 3:28). "But to him that worketh not, but believeth on Him that *justifieth* the ungodly, his faith is counted for righteousness" (Romans 4:5). Faith is the vital point of contact between the sinner and God. *All may be justified*, but only those who believe are justified. Remember, there is no meritorious value in faith itself. The Blood of Christ and the grace of God compose the basis of justification and

³⁴ Kenneth J. Collions, *Wesley on Salvation: A Study in the Standard Sermon*, Grand Rapids: Zondervan Publishing House, MI, 1989. P. 50.

the principle upon which it is offered to man. This is the God-ward aspect of justification, but like all the blessings of salvation, the sinner cannot receive it until he accepts it, and this he does when he acknowledges his guilt and puts personal faith in what God has done for him in Christ.

Paul gave Abraham as an excellent biblical illustration of justification by faith. He says, “. . . Abraham believed God, and it was counted unto him for righteousness” (Romans 4:3, cf. Genesis 15:6; Galatians 3:6). Abraham had nothing, or did nothing, that would stand boasting before God. He simply believed God, and through his faith in the truth which God had spoken, God in grace freely justified him. It was Abraham’s faith that was reckoned unto him for righteousness. Verse 5 tells us that only one kind of man can be justified; not the self righteous worker, but the ungodly man who believes, for, says Paul: “. . . to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Romans 4:5). Do not misunderstand Paul. He is not inferring that faith is righteousness, but rather that faith is the means through which righteousness is reckoned. Faith is not the end in itself; it is a means to the end.

Abraham’s justification is the pattern of the justification of all men. The principle on which God declared him righteous is the principle on which He declares any man righteous. When God, by a judicial decision, made Abraham a righteous man, He did it on the principle of faith, “that he (Abraham) might be the father of all them that believe” (Romans 4:11). Abraham was justified, not by rites of religion, for circumcision was not required until later, nor by the deeds of the law, for the law was not yet given, but through faith in God’s Word.

One further thought. In a comprehensive statement of the Gospel, Paul wrote, “Who was delivered for our offenses, and was raised again for our *justification*” (Romans 4:25). Christ’s resurrection was as necessary for our justification as was His death. Had He not risen, man would be yet in his sins (I Corinthians 15:17), because Christ would not be what He claimed to be. He had to rise from death and appear before God in our behalf in order to secure for us the benefits of His death. Had death triumphed over Him, our justification would have been forever impossible. That He should pass into Heaven to appear for us was as necessary as His death on the cross (Matthew 16:21). On account

of our offenses He died, and on account of our justification He arose, the latter being the ratifying counterpart of the former, the confirmation of the completeness and satisfaction of the atonement.

4.3. RIGHTEOUSNESS BY FAITH

Righteousness is one of the chief attributes of God. Its chief meaning concerns ethical conduct. (E.g., Leviticus 19:36; Deuteronomy 25:1; Psalm 1:6; Proverbs 8:20) It is used in a legal sense; while the guilty are judged, the guiltless are deemed righteous. God's faithfulness to His covenant is also a large part of His righteousness. (Nehemiah 9:7-8)

Righteousness also relates to **God's** role as saviour; God is a "righteous saviour"; (Isaiah 61) and a deliverer. (Isaiah 46:12-13) The righteous are those who trust that they will be vindicated by the Lord God. (Psalm 37:12-13).

In the biblical book that bears his name he is introduced to us as a person who is "perfect" in righteousness. This does not mean that Job is sinless. "Perfect" in this sense means that his righteousness permeates every relationship of his life as his working principle. After all, righteousness is a matter of relationships - with God, with things, and with other people. The biblical definition of righteousness involves each of these three relationships. In one instance the word means being right; in another it is used to mean doing right; in still another case it means putting right. Job qualifies as a righteous person on each of these counts, so much so that he is commended by God as "wholly righteous" or, translated into our terms, "perfect."

Righteousness as it is understood in the Old Testament is a thoroughly Hebraic concept foreign to the Western Mind and at variance with the common understanding of the term. The failure to comprehend its meaning is perhaps the most responsible for the view of the Old Testament religion as legalistic and as far removed from the graciousness of the New Testament.³⁵

Rather, righteousness is in the Old Testament the fulfillment of the demands of a relationship. Whether that relationship be with men or God each man is set with in a multitude of relationships; king with people, judge with complainants, priests with

³⁵ John Wesley, *Explanatory Notes upon the New Testament*, Salem : Ohio Schmul Publishers, 1978, P.53.

worshipers, common man with his family, tribesman with the community, community with the resident alien and the poor and all of them with God and each of these relationships brings with it specific demands. The fulfillment of which constitutes righteousness.

The followings are the vital truths of Righteousness: -

4.3.1. IMPUTED RIGHTEOUSNESS

Although all of Christianity would agree that Christ is the believer's chief representative and head before the perfect holiness of God, not all would agree that Christ's righteousness is imputed to the believer. In some circles, imputed righteousness is referred to as positive imputation - where the believer receives the righteousness of Christ. It stands in contrast to negative imputation - where the sin and judgment due to the repenting sinner is imputed to Christ.

A primary line of argumentation for this doctrine maintains that perfect righteousness or holiness is necessary to be with God. All mankind "fall short of the glory of God" (Rom 3:23) because all their 'righteousness' is like filthy rags (Is 64:6) before the throne of God, and so all are "dead in their trespasses and sins" (Eph 2:1), and as a result "will not come into [God's] light for fear that their evil deeds will be revealed" (John 3:20). All mankind is in this predicament because all are the offspring of Adam and Eve (Rom 5) who originally sinned against God. As a result of Adam's fall, the world was cursed and sin entered the world. But upon confession of one's own sin and faith in Christ's death and resurrection, the sinner is justified and counted as having the righteousness of Christ.

4.3.2. IMPARTED RIGHTEOUSNESS

Imputed righteousness is the righteousness of Jesus credited to the Christian, enabling the Christian to be justified; imparted righteousness is what God does in Christ by the power of the Holy Spirit after justification, working in the Christian to enable and empower the process of sanctification.³⁶

³⁶ Douglas John Hall, *Lighten Our Darkness*. New York: Oxford University, Academic Renewal Press, 2001. P.39

Preachers and theologians from various Protestant traditions (not only Wesleyan) use the term "imparted righteousness" to identify the righteous principle imparted by God to believers when He regenerates them. Believers thereby become "partakers of the divine nature" (cf. 2 Peter 1:4). It is this principle of righteousness imparted to men in regeneration which is ever in conflict with the old Adamic nature. Protestants, however, maintain the distinction between the "imputed righteousness" of Christ which is the basis for justification and the "imparted righteousness" which is the basis for subsequent sanctification.

The above study shows very clearly that Bible is the basis of our salvation and, Jesus is the only way for it that made possible for the deprived human being. We also convinced to know that the works of Salvation such as, justification, sanctification and attaining righteousness of God, are completely the divine and eternal works of God. When we say it is divine, I mean it is not possible with any human accept God himself. And eternal means to tell us that God had purposed the works to be done by Him even before the time began. Eternity means before the time or after the time. God could do that because God is not limited to time, space or forms. Human beings are limited so we are created and made to live on the earth. Since God is the creator he alone makes possible and right Salvation for his creature. Jesus is the way, the truth and the life.

CONCLUSION

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- UNDERSTANDING JUSTIFICATION IS THE BASIC**

Justification and its understanding bring a big deference between Hindu and Christian faith. Thus, as a Hindu he or she always aims for the *Moksha* – release from the cycle of birth and rebirth, through the good work, knowledge and devotion, while a Christian's redemption is the deliverance from the guilt and power of sin. The deference comes when the later accepts it as the complete work of God and an eternal gift of God while the former still looks on and aims to achieve it form Him though his own efforts and abilities.

- JUSTIFICATION AND KARMA CANNOT BE LINKED TO GATHER**

While the word "justification" clearly justifies it self that it is the very work of God for the mankind and cannot be of any man or power of the universe. It is a problem for man when it becomes his or her work or task for himself or her self. Thus when our Hindu friends operate the ways of *karma* to be justifying before God, he automatically declares himself independent of God's degree of God. He rejects directly the free yet precious grace of God.

Thus by this also he or she as an individual making himself or herself responsible for his or her both happiness and miseries. If 'justification' is work of God the word karma proves to itself to be fully of man's adopted methods and ways to reach God's standard of justifying mankind. Thus 'justification' and 'karma' are opposite to each other. So the question is how *karma* can help our Hindu friends to gain their eternal justification from God.

- JUSTIFICATION BY KARMA PICTURES OF A HUNGRY PEOPLE AND CREATES AN OPPORTUNITY FOR THE CHURCH**

A sincere spiritual Hindu is earnestly searching for inner peace, for peace with God and with others. This truth is vividly evidenced not only in their worship to numbers of gods and goddesses in the temples but also the whole Indian as a nation having many major

religions in it has much to say about the spirituality of Indians and specifically of our Hindu friends. The attempt of gaining *Moksha* by *karma* points out the deep desire of a Hindu heart.

Hindus have been crying to God for almost five thousands years. Dr. E. Stanley Jones, that great missionary evangelist once remarked the Indians as follows:

India is the most God – *Touched Nation*, it is a God – *Thirsty Nation*, and a God *Intoxicated Nation*, and incurably religious nation on the face of the earth.³⁷

It is therefore an urgent evangelistic call of God to Indians Christians in particular as well as to the Christians of the other nations where Hindu live, to present Christ to them as the giver of real Peace and the quencher of their thirst.

³⁷ E. Stanley Jones, *A Song of Ascents : A Spiritual Autobiography*, Nashville : Abingdon Press, 1979, P. 227.