*Being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1)*

Justification as used in Paul's letters goes beyond the OT idea of vindication of the righteous. It is the affirmation of righteousness for even those who have not yet demonstrated righteousness, thus conferring what seems like a "new" status from the human point of view—a state of being reconciled to God in Christ, “to be in right relation to God” (ADB). This includes, according to IDB, freedom "not merely from a bad conscience, but from the whole nexus of involvement in imperfection, finitude, and death; from what Paul in one place (Rom. 8:21) calls the bondage of corruption. But justification is only the first stage of the process, "the entrance to that new order of relationships, that new community of men and God, in which are life and peace" (IB). “Justified” is translated from a Greek word that may also be rendered "righteousness." As a main theme in Paul's writings, justification has to do with the whole issue of sinfulness and the redemption of mankind through Christ. Paul stresses that salvation can be achieved, not through human actions, but by faithful response to God's grace. "Faith" in this context, therefore, stands for perfect trust and reliance on God's action, rather than human ways and means. Thayer points out that the primary meaning of the Greek word *pistis* ', here rendered "faith, "is conviction of the truth of anything.” The commentary describes peace as "not only a cessation of hostility, or the state following upon a cessation of hostility, but also a positive condition of creative harmony, what is soon (v 10) to be called 'reconciliation.' Because the peace is with God, it means harmony also with our total environment since God is the Creator and Ruler—and therefore inner security and serenity."