

## Salvation 101

### Lesson 4 Justification

#### **PART I EXPLANATION**

**Introduction:** The work that Christ has accomplished for us is to reconcile us to God by His blood. In that great work, there was something being accomplished legally between God and the sinner through Christ. One word that defines what was accomplished is justification. Justification is the state to which Christ brings His elect through His salvation. It means to be declared righteous. It is the opposite of condemnation.

The Law of God (specifically the 10 Commandments) was given in order to reveal why man is condemned. It gives a legal basis for the condemnation of sinful man. Christ testified that He came not to replace the Law but to fulfill it. Christ came and satisfied the demands of the Law by His perfect and sinless life of voluntary obedience.

When Christ died upon the cross, He did not merely erase our debt of sin, He fulfilled the demands of Law for punishment. That is how God can be just when He forgives our sin. The Bible tells us that He is just and the justifier of the ungodly. If we confess our sins, He is faithful and **just** to forgive us our sins and to cleanse us from all unrighteousness.

Not only did Christ's death satisfy the demands of the Law for punishment, His life was lived in absolute obedience to the Law. Because of that, He also gave us His righteousness; which is known as 'Imputed Righteousness'. We have been made the righteousness of God in Him. It is also referred to as 'Positional Righteousness'. Christ is our righteousness. This righteousness is received by faith, believing in Christ for your righteousness.

Justification is a one time act that can never be repeated or reversed and is equally applied to every saved person. There are no degrees of justification, you are either righteous in the sight of God or unrighteous, depending on whether you have Christ righteousness or your own. Every person will stand before God with one or the other, there is no middle ground or partial justification.

No person wants to stand before God with their own righteousness. The bible tells us that all of our righteousnesses are filthy rags. That is not telling us that the things that we are ashamed of are filthy before God, it is telling us that the things we are proud of are filthy before God. They are filthy because they are offered in the stead of Christ's perfect righteousness, which is likened to a spotless, white garment.

This principle is illustrated all of the way back to the Garden of Eden. After Adam had sinned he attempted to cover his nakedness by sewing together an apron of fig leaves. God viewed this as an insufficient covering to enter His presence. Instead, He required the sacrifice of an innocent animal to be made and its skin used as a covering instead, requiring the shedding of blood. This is a picture of the innocent sacrifice of Christ for our spotless covering.

A proper understanding of justification is essential to a proper understanding of the Law of God. The Bible refers to people as being "not under the law" in Romans 6. Many times this is wrongly interpreted to mean that in the New Testament age we are no longer under the Old Testament Law and that therefore the Law is of no use today. That is almost the exact opposite of what that passage is teaching.

What is meant by not being under the law is that Christians are no longer under the wrath and condemnation of the Law. However, those who have not been justified by the righteousness of Christ are still very much under the condemnation of the Law. Romans chapter 7 goes on to

explain what is the proper use of the Law today, that it is used to show the exceeding sinfulness of sin. It tells us that *“the law is holy, and the commandment holy, and just, and good.”*

**Definitions:** *For English use the Webster’s 1828 Dictionary and copy all appropriate definitions for each word. For the Greek and Hebrew use a Strong’s Concordance and copy the definition.*

*The Strong’s number is in parenthesis.*

English: **Justification**

### **Imputed -**

Greek: (1343) **dikaioisune** *dik-ah-yos-oo'-nay*

(1345) **dikaioima** *dik-ah'-yo-mah*

(1347) **dikaiosis** *dik-ah'-yo-sis*

Hebrew: (3198) **yakach** *yaw-kakh'*

**Quotation:** “God is never indifferent toward sin. If, therefore, a man be not in a state in which God can justify him, he is in a state in which God must condemn him. If you are not just before God, you are condemned at this very moment. You are not executed, it is true, but the condemnation has gone forth against you, and the sign that it is so is your unbelief, for “He that believeth not is condemned already, because he hath not believed on the Son of God”. How some of you would spring up from your seats tonight if all on a sudden you got the information that you had been condemned by the courts of your country; but when I say that you have been condemned by the Court of Heaven, this glides across your conscience like drops of water or oil over a marble slab. And yet, my hearers, if thou didst but know the meaning of what I am saying - and I pray God the Holy Ghost to make thee know it - it would make thy very bones to quiver! God has condemned thee. Thou art out of Christ. Thou hast broken his law. God has lifted his hand to smite thee, and, though his mercy tarries for a while, yet days and hours will soon be gone, and then the condemnation shall take the shape of execution, and where will thy soul be then? Now, you must have the sentence of condemnation passed in your own soul, or else you will never be justified, for until we are condemned by ourselves we are not acquitted by God. Again, I pause and say, Dost thou feel this, my dear hearer? If thou dost, instead of despairing, be hopeful. If thou hast the sentence of death within thee, be thankful for it, for now shall life be given thee from the hand of God’s grace.” Charles Spurgeon

“He hideth our unrighteousness with His righteousness, He covereth our disobedience with His obedience, He shadoweth our death with His death, that the wrath of God cannot find us.” Henry Smith

“The establishment of a sinner in a right standing before God...The language of Scripture, therefore, points to justification as God’s action in declaring His people righteous and placing them in a state of legal perfection before His law on the basis of the righteousness He provided freely for them in Christ.” Alan Cairns

“Indeed this is one of the greatest mysteries in the world – namely that a righteousness that resides with a person in heaven should justify me, a sinner on earth.” John Bunyan

“Justification is an act of God’s free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.” Shorter Catechism

**Confessions** (Look up and read these articles)

**New Hampshire Baptist Confession of Faith of 1833**

Article V The Blessings Of The Gospel

**London Baptist Confession of Faith of 1689**

Chapter 11: Of Justification - paragraphs 1-6

Chapter 12 Of Adoption

Chapter 19 Of the Law of God - paragraphs 1-7

**Spurgeon’s Catechism**

**Q** - What is justification?

**A** - Justification is an act of God’s free grace, wherein he pardons all our sins (Rom. 3:24 Eph. 1:7), and accepts us as righteous in His sight (2 Cor. 5:21) only for the righteousness of Christ imputed to us (Rom. 5:19), and received by faith alone (Gal. 2:16 Phil. 3:9).

## **PART II EXPLORATION**

**Key Questions** (*Answer in writing*)

1. What does it mean to be justified?
2. What is imputed righteousness?
3. How can God justify a sinner and still be just (what happens to the sin)?
4. Can anyone be justified by the law?
5. What happens to the individual who is not justified (how is his sin paid for)?
6. When a person is justified what is he cleared or acquitted from?

7. What is the opposite of justification?
8. How is justification received?
9. If you do not have the righteousness of Christ, whose righteousness do you have when you stand before God?
10. How is justification illustrated in the Garden of Eden?

**Key Scriptures***(Look up these verses and fill in the blanks)*

Jeremiah 23:6 The primary concept to understand is that it is the \_\_\_\_\_ who is our \_\_\_\_\_ and not our own good works because His works have been imputed (accounted) to us.

Acts 13:39 Those that \_\_\_\_\_ are justified by faith in Christ and not by their works. To be justified by our own works is the same as trying to be justified by the \_\_\_\_\_ of \_\_\_\_\_ or by keeping the 10 Commandments.

Romans 3:19-20 The purpose of giving the law was for every mouth to be \_\_\_\_\_ and for the whole world to become \_\_\_\_\_ before God. For by the \_\_\_\_\_ of the law, no man will be justified in the \_\_\_\_\_ of God, for the purpose of law was not to justify you, rather to give you the \_\_\_\_\_ of \_\_\_\_\_.

Romans 3:24-28 We are not made righteous before God based upon our works but by His \_\_\_\_\_ through the \_\_\_\_\_ that is in Christ. Because of Christ's blood, God is satisfied and willing to accept His \_\_\_\_\_ to remove our sins. That makes God \_\_\_\_\_ and the \_\_\_\_\_ of him that \_\_\_\_\_ in Jesus. Since it is His righteousness and not our own that makes us acceptable before God, it excludes \_\_\_\_\_. The conclusion that we must draw is that a man is justified by \_\_\_\_\_ without the \_\_\_\_\_ of the \_\_\_\_\_.

Romans 5:1 We are justified by \_\_\_\_\_ which gives us \_\_\_\_\_ with God because His wrath has been satisfied.

Romans 5:9 We are justified by faith in His \_\_\_\_\_ which saves us from God's \_\_\_\_\_.

Romans 8:33 If you are declared righteous by God, nobody can make a \_\_\_\_\_ against you because it is God that \_\_\_\_\_.

Romans 10:1-10 The Jews were \_\_\_\_\_ of God's way of saving sinners and they were still attempting to \_\_\_\_\_ their own \_\_\_\_\_ and had not \_\_\_\_\_ themselves to God's way of salvation. For \_\_\_\_\_ is the \_\_\_\_\_ of the \_\_\_\_\_ for righteousness to every one that \_\_\_\_\_. In order to be saved by the \_\_\_\_\_ you would have to keep them all perfectly which is not possible. But the righteousness which is of \_\_\_\_\_ comes from believing the gospel in your \_\_\_\_\_ and confessing with your \_\_\_\_\_ the Lord Jesus Christ.

II Corinthians 5:21 By believing in Christ we are made the \_\_\_\_\_ of \_\_\_\_\_ in Him.

Galatians 2:16 We know that a man is not justified by the \_\_\_\_\_ of the \_\_\_\_\_ but by the \_\_\_\_\_ of Jesus Christ. We must be justified by the faith of Christ because by the works of the law shall no \_\_\_\_\_ be justified.

Galatians 3:11 The \_\_\_\_\_ shall not only trust Christ one time but will \_\_\_\_\_ by faith.

Galatians 3:24 Before faith came we were \_\_\_\_\_ the law.

Philippians 3:9 Paul's testimony is that he did not want his \_\_\_\_\_ righteousness which was of the \_\_\_\_\_ but the righteousness which came by the \_\_\_\_\_ of \_\_\_\_\_, the righteousness which is of \_\_\_\_\_ by \_\_\_\_\_.

**Key Chapter(s)** (*Read daily and summarize in your own words the meaning of the chapter*):  
Romans 4

### **PART III EXPECTATION**

**Memory verse:** II Corinthians 5:21

**Personal Definition:** (*Write a definition in your own words*)

Justification -

**Personal Confession:** (*Study the confessions and write your confession in your own words*)

Justification-

The Law of God-

**Meditation question:** *(be prepared for discussion)*

Why is the law necessary in dealing with justification?

**Extra Credit:** Compare Romans 4:1-8 and James 2:14-26 and explain the apparent contradiction between Abraham being justified by faith or by works.