

CHAP. XI. Of Justification.

Luther called justification the *articulus stantis et cadentis ecclesiae* — the article of the standing and falling of the church.

This doctrine is the head and the cornerstone. It alone begets, nourishes, builds, preserves, and defends the church of God; and without it the church of God cannot exist for one hour. . . .
.Whoever departs from the article of justification does not know God and is an idolater.... If the article of justification is lost, all Christian doctrine is lost at the same time. . . . When the article of justification has fallen, everything has fallen.... Of this article nothing may be yielded or conceded.¹

Calvin also called it "the main hinge on which religion turns."

The shorter Catechism asks the question;

Q. 33. What is justification?

A. Justification is an act of God's free grace,^[91] wherein he pardoneth all our sins,^[92] and accepteth us as righteous in His sight,^[93] only for the righteousness of Christ imputed to us,^[94] and received by faith alone.^[95]

Justification is a legal or forensic term.

It is not originally a religious term

It is vital we understand this principle

Paragraph 1

Those whom God Effectually calleth, he also freely (a) justifieth,
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Romans 3:24

Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 8:30

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Note,

“Freely”

Means joyfully, liberally without hesitation.

John Calvin on Romans 3: 23-26

There is, perhaps, no passage in the whole Scripture which illustrates in a more striking manner the efficacy of his righteousness; for it shows that God's mercy is the efficient cause, that Christ with his blood is the meritorious cause, that the formal or the instrumental cause is faith in the word, and that moreover, the final cause is the glory of the divine justice and goodness.

Matthew Henry on Romans 3:24

It is said that *Joseph found grace* in the sight of his master ([Gen. xxxix. 4](#)), but there was a reason; he saw that what he did prospered. There was something in Joseph to invite that grace; but the grace of God communicated to us comes *freely, freely*; it is free grace, mere mercy; nothing in us to deserve such favours: no, it is all *through the redemption that is in Jesus Christ*. It comes freely to us, but Christ bought it, and paid dearly for it, which yet is so ordered as not to derogate from the honour of free grace. Christ's purchase is no bar to the freeness of God's grace; for grace provided and accepted this vicarious satisfaction.

not by infusing Righteousness into them, but by (b) pardoning their sins,

Romans 4:5-8

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered. Blessed [is] the man to whom the Lord will not impute sin.

Ephesians 1:7

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

RC Catechism on Justification

1446 Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present

this sacrament as "the second plank [of salvation] after the shipwreck which is the loss of grace."⁴⁷

RC Catechism

{Note how it confuses Justification with Sanctification}

1989 The first work of the grace of the Holy Spirit is *conversion*, effecting justification in accordance with Jesus' proclamation at the beginning of the Gospel: "Repent, for the kingdom of heaven is at hand."³⁸ Moved by grace, man turns toward God and away from sin, thus accepting forgiveness and righteousness from on high. "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man."³⁹

RC Catechism

1991 Justification is at the same time *the acceptance of God's righteousness* through faith in Jesus Christ. Righteousness (or "justice") here means the rectitude of divine love. **With justification, faith, hope, and charity are**

poured into our hearts, and obedience to the divine will is granted us.

Justification cannot be poured into our hearts!!!

RC Catechism

1992 Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy.

Now they mix Justification with glorification!!!
According to the scripture does Justification make us righteous?

dik-ah-yo'-o

From G1342; to *render* (that is, *show* or *regard* as) *just* or *innocent*: - free, justify (-ier), be righteous.

Luk 7:29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

Did the people make God right or regard him as right?

In the same way when God Justifies us it does not make us godly but regards us so!

Read 1 Cor. 5:21.

and by accounting, and accepting their Persons as (c) Righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone,

1 Corinthians 1:30-31

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

Romans 5:17-19

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

not by imputing faith itself, the act of believing, or any other (d) evangelical obedience to them, as their Righteousness; but by imputing Christ's active obedience unto the whole Law, and passive obedience in his death, for their whole and sole Righteousness,

Philippians 3:8-9

Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for

whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Ephesians 2:8-10

For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

<p>they (e) receiving, and resting on him, and his Righteousness, by Faith; which faith they have not of themselves, it is the gift of God.</p>

John 1:12

But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:

Romans 5:17

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Paragraph 2

2. Faith thus receiving and resting on Christ, and his Righteousness, is the (f) alone instrument of Justification:

Romans 3:28

Therefore we conclude that a man is justified by faith without the deeds of the law.

yet it is not alone in the person justified, but is ever accompanied with all other saving Graces, and is no dead faith, (g) but worketh by love.

Galatians 5:6

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

James 2:17,22,26

Even so faith, if it hath not works, is dead, being alone. ...Seest thou how faith wrought with his works, and by works was faith made perfect? ..For as the body without the spirit is dead, so faith without works is dead also.

Paragraph 3

Christ by his obedience, and death, did fully discharge the debt of all those that are justified; and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead, the penalty due unto them: make a proper, real and full satisfaction (h) to Gods justice in their behalf:

Hebrews 10:14

For by one offering he hath perfected for ever them that are sanctified.

1 Peter 1:18-19

Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:

Isaiah 53:5-6

But 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. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their

stead, and both (i) freely, not for any thing in them; their Justification is only of Free Grace,

Romans 8:32

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2 Corinthians 5:21

For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

that both the exact justice and rich Grace of God, might be (k) glorified in the Justification of sinners.

Romans 3:26

To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Ephesians 1:6-7

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 2:7

That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.

Paragraph 4

God did from all eternity decree to (l) justify all the Elect,

Galatians 3:8

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.

1 Peter 1:2

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.

1 Timothy 2:6

Who gave himself a ransom for all, to be testified in due time.

and Christ did in the fulness of time die for their sins, and rise (m) again for their Justification;

Romans 4:25

Who was delivered for our offences, and was raised again for our justification.

Nevertheless they are not justified personally, until the Holy Spirit, doth in due time (n) actually apply Christ unto them.

Colossians 1:21-22

And you, that were sometime alienated and enemies in [your] mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight:

Titus 3:4-7

But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Paragraph 5

God doth continue to (o) Forgive the sins of those that are justified,
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Matthew 6:12

And forgive us our debts, as we forgive our debtors.

1 John 1:7,9

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. ..If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.

and although they can never fall from the state of (p) justification;

John 10:28

And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.

yet they may by their sins fall under Gods (q) Fatherly displeasure;

Psalm 89:31-33

If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

and in that condition, they have not usually the light of his Countenance restored unto them, untill they (r) humble themselves, confess their sins, beg pardon, and renew their faith, and repentance.

Psalm 32:5

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

{Psalm 51:1-19}

Matthew 26:75

And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Paragraph 6

The Justification of Believers under the Old Testament was in all these respects, (s) one and the same with the justification of Believers under the New Tement.

Galatians 3:9

So then they which be of faith are blessed with faithful Abraham.

Romans 4:22-24

And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;