

Justification Quiz

1. What is the relationship between justification and imputation.
 - a. Justification makes imputation possible.
 - b. Imputation and justification are unrelated.
 - c. They are different words for the same thing.
 - d. Imputation makes justification possible.

2. How can Paul and James “contradiction” of justification by faith alone versus works be explained?
 - a. They are using different meanings of the word justify.
 - b. James should not belong in the Canon of Scripture.
 - c. It is okay for the Bible to contradict itself.
 - d. Faith and works are the same thing.

3. Why is it important that we understand Justification?
 - a. The doctrine of justification brings glory to God.
 - b. The doctrine of justification guards a right understanding of the gospel.
 - c. The doctrine of justification brings assurance for believers.
 - d. All of the above.

4. *Simul justus et peccator* is a Latin phrase for the Protestant belief that:
 - a. Someone can be both righteous and lost at the same time.
 - b. Someone can be both righteous and a sinner at the same time.
 - c. God is just and the justifier of the one who has faith in Jesus.
 - d. God will not justify a sinner—he must overcome sin before acceptance.

5. *Ordo Salutis* (Latin: The Order of Salvation) is chronologically sequential. Put a number from 1 to 10 by each to indicate the correct sequence.

 Perseverance

 The Gospel Call

 Death

 Election

 Adoption

 Glorification

 Justification

 Sanctification

 Regeneration

 Conversion (Repentance and Faith)

Sermon Outline:

- I. Theology of Justification
 - a. God as Judge throughout the Bible
 - b. Double Imputation Makes Justification Possible.
 - i. God is Holy and cannot wink an eye at a single sin.
(Every sin must be punished by a perfectly holy God.)
 - ii. Christ took the punishment of sins and we receive His positive merit.
 - iii. After imputation, God can make the declaration of righteous.
 - iv. Isaiah 53:11
 - c. Justification by Faith Alone
 - i. Historic: *Sola fide* in Protestant Reformation
 - ii. Romans 4:5-8
- II. Language of Justification
 - a. Greek: *Dikaioō* has three different definitions used in Scripture
 - i. Justify (declare righteous)
 - ii. Vindicate (substantiate)
 - iii. Free (not going to talk about today)
 - b. *Dikaioō* as used by Paul and James
 - i. James uses the word the same way Jesus does
 - 1. Jesus and *Dikaioō*
 - a. Matthew 11:19: "...yet wisdom is *justified* by her deeds"
 - b. Selecting the right definition: "Wisdom in vindicated by her deeds" or simply "Wisdom is proven to be wise by wise actions"
 - c. NOT "wisdom is 'declared righteous' by her deeds"
 - 2. James and *Dikaioō*
 - a. James 2:24 "You see that a person is *justified* by works and not by faith alone."
 - b. From the context of the book of James, "...a person is [vindicated] by works..." is the obvious choice of definition.
 - i. James 1:22-25
 - ii. James 2:14-26
 - ii. Paul's typical use of "justify" is the definition Christians use when talking about "justification."
 - iii. The reason I mention the language of justification is so that your understanding of justification is not derailed by ignorance of how to disambiguate those passages in James.
 - c. "Justify" in 21st century English
 - i. In the Bible: Pay attention to when you see "justify" in the Bible to discern which definition.
 - ii. In secular conversation: "Vindicate" is more common than "declare righteous" in conversation because most people are biblically illiterate and religiously uninterested.
 - III. Exposition of Romans 5:1-11
 - a. Context for the book of Romans and chapter 5
 - b. Verse by verse exposition of Romans 5:1-11
