

Justification

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The complexity of justification

—Justified not by works—By grace—By faith—By blood—By works

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:24 Ye see then how that by works a man is justified, and not by faith only.

Justified by grace & Jesus' blood—As God's children stand in judgment before God

—Justification by grace, blood and Christ gives life

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Tit 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

Rom 5:18 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.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus

Rom 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.

Rom 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Rom 8:34 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.

Justified by grace—As opposed to works—As God's children are judged by God

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Rom 4:2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

Justified by grace—As opposed to faith—As God's children are judged by God

Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

Justified by faith—As a child of God sits in judgment of himself

—Justification by faith gives peace

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Justified by faith in Christ—As opposed to works—(But never as opposed to grace)

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Rom 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal 3:10 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.

Gal 3:11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

Gal 3:24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

Justified by works—As a child of God is judged by others

—(And to some degree as a child of God judges himself)

Jas 2:17 Even so faith, if it hath not works, is dead, being alone.

Jas 2:18 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.

Jas 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Jas 2:20 But wilt thou know, O vain man, that faith without works is dead?

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jas 2:24 Ye see then how that by works a man is justified, and not by faith only.

Jas 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also.

Justification Thoughts

How can God be just in justifying the ungodly

Justification is perhaps the most difficult of all Bible concepts to sort out. In ages past many have struggled to piece together what the Bible says about the subject. The ever-present question in the history of Christianity is how does justification occur? A deeper, more profound question is how **can** justification occur? How **can** a sinful and guilty man be declared to be righteous and innocent? Any reasonable explanation of God's plan of salvation must eventually deal with these issues. In order for a proposed plan of salvation to be viable, it must explain on what basis God justifies a sinner, and it must explain how God can be right in declaring the unrighteous to be righteous or the guilty to be innocent.

You must be righteous before you can be declared righteous--justified

By definition justification is a declaration of righteousness. Justification is a legal term for acquittal. In scriptural usage to justify is to acquit or to declare one to be righteous and innocent. Yet it stands to reason that a person must be righteous and innocent, before he can legitimately be declared to be righteous and innocent. It would be a miscarriage of justice to declare someone to be righteous and innocent who is not righteous and innocent. True justification is the act of declaring one to be righteous and innocent who is truly righteous and innocent.

The law cannot justify a law-breaker

Salvation based on keeping God's law or doing good works presents a real problem when it comes to explaining a legitimate justification. The problem is that no one has ever kept the law, and there is no way to legitimately justify a law-breaker. A broken law can never declare one to be righteous and innocent, in that the broken law is what declares unrighteousness and guilt. So how can God be right if He declares sinners to be what God's law says they are not? In order to properly declare righteousness, there must first be righteousness. So how can God ever justify the unrighteous guilty sinner? What a dilemma! Since it is impossible for man to 'un-break' the law he has broken, it is certain that man cannot of himself cause himself to be the righteousness that he is not. If there is justification, it must exist by some means other than the means of a broken law.

How much faith can you put in a weak faith

The realization of a lack of righteousness and innocence in man has led to widespread belief in an alternate plan of eternal salvation based on man's faith instead of his works. Yet this does not eliminate the problem. If man's requirement is reduced from the works of the law to the one act of faith, he is still left without any basis by which he can be declared to be righteous and innocent. Man's act of faith is as weak and full of failure as any of his other acts. As all works of man are lacking, so is man's

faith. Jesus declared the faith of the apostles to be little faith. If these notable men's faith was said to be little, what might be said of the feeble faith of others? Jesus said that the faith of a grain of mustard seed is able to move mountains. I have yet to move any mountains. I am as the desperate father who claimed to believe, but at the same time said, 'Lord, help thou my unbelief.' As I look at myself, I cannot put much faith in my faith getting me to heaven.

Could even a perfect faith make a sinner righteous

As we consider the means to being justified (to being declared to be righteous and innocent), could even a perfect faith cause the sinner's unrighteousness to become righteousness? Can a man's faith turn his guilt into innocence? Can believing himself to be what he is not, cause him to become what he is not? Does the Bible tell a person to believe in something that he knows is not true, and then to declare righteousness and innocence based on what he truly knows is not so? How can a man be justified before God? Faith is not and cannot be the basis of righteousness and innocence. Neither can faith be the basis of justification (the declaration of righteousness and innocence).

Righteousness cannot come from self--Jesus is 'The Way'

Righteousness and innocence cannot come from self. With men the impossible remains impossible, and the unrighteousness remains unrighteousness, but with God all things are possible. In God, and only in God, a way exists for an unrighteous man to be truly righteous. Only by God is the way found for the guilty man to be innocent. The only way for the impossible to be possible, the unrighteous to be righteous, and the guilty to be innocent is 'The Way'—Jesus Christ. Surely Jesus Christ is the basis of righteousness and innocence. Surely Jesus Christ is the basis for justification (the declaration of righteousness and innocence).

The righteousness of God

At the cross Jesus took all the sins of all His people upon Himself. The blood of Jesus washed away every sin of all the ones He died for. The sins of God's people were removed from them, as far as the east is from the west. The sins are remembered no more. At the judgment seat of God the sins of His people are as though they do not exist, and as though they had never existed. With no sins left to their accounts, the saved sinners now exist in a state of righteousness. They stand before God without sin, even as if they never had sinned. They stand innocent before God. God can legitimately declare all that Christ died for to be legally justified. None can ever condemn any that Christ died for. Christ made them righteous, and God declared them to be so. No one can lay a charge against God's elect. It is God that justified.

Christ is the only righteousness--The only declaration of righteousness

Man's works do not make a man to be righteous. Man's faith does not make man to be righteous. Christ makes a man to be righteous. There is no other means to being righteous and innocent. Man is not righteous and innocent by self. Man is not righteous and innocent by some act of self. Man is not righteous and innocent by some belief of self. Man is not righteous and innocent by faith. Christ is the only basis on which man can be righteous. Since man cannot of himself cause himself to be righteous and innocent, neither can man in any way look to himself as the basis of declaring himself to be righteous and innocent. As righteousness cannot exist by any other means but Christ, even so the declaration of righteousness cannot be made in any other but Christ. As the state of righteousness must be based on Christ, even so the declaration of righteousness (justification) must be based on Christ. Justification is in none other but Christ. Christ is the only basis on which man can be declared righteous. Any declaration of righteousness based on anything else is a false declaration. It is not right to declare a man to be righteous based on his works or his faith. Yet it is right to declare a man to be righteous based on the work of Christ. It is right for a man by faith to believe himself to be righteous based on the work of Christ. It is right for a man by faith to believe on the work of Christ so strongly that he can judge himself to be righteous and innocent by the wonderful finished work of Christ. What a means to justification! What a Savior!

Faith to know what Christ has done for you

There is no doubt that faith and justification are connected in the scriptures. But how are they connected? Faith is God's gift to His child so that the child can know what Christ has done for him, and so that he can see himself to be righteous and innocent by what Christ has done for him. Faith is given to the child of God so that after seeing himself to be righteous and innocent because of the finished work of Christ, he can declare himself to be righteous and innocent because of the finished work of Jesus. Faith is given to the child of God so that he can declare himself to be what he became in Christ. Looking to the finished work of Christ, the child of God can justify himself (declare himself to be righteous) by faith in what Christ has done for him. A man who is in a state of righteousness by the work of Christ, and who can by faith see himself to be in a state of righteousness by the work of Christ, and who by faith in the work of Christ can declare himself to be in a state of righteousness is by faith justified—declared in his own mind to be what he truly is. The faith did not make the man righteous. Christ did that. The gift of faith only declared to the man what Christ had already done, in order that the man might declare himself to be what he already is.

Difference in having and knowing

Faith is not the cause of or the means to man's existence in a state of righteousness and innocence. Faith is the means to man's understanding that he exists in a state of righteousness and innocence thanks to the finished work of Jesus Christ. There is a difference in having eternal life and having the assurance of knowing you have eternal life. There is a distinction in being eternally saved and having the peace that comes from realizing that you are eternally saved. There is a difference in the state of having eternal salvation and the state of mind of knowing that you have eternal salvation.

Our not knowing or believing does not stop God

Now these things that man knows by faith, God has known all along. It is not necessary for a man to have faith in order for God to know what He already knows. Neither can a man's lack of faith undo what God has already done. Christ accomplished what He accomplished whether we believe it or not. God knows what Christ accomplished whether we know it or not. Jesus saved his people from their sins, and God knows it. Christ did it; God knows it; it is reality. It remains reality, if nobody else ever knows it. It remains reality if nobody ever believes it. What was accomplished is accomplished. Sins that were removed are removed. There is nothing else to add. Christ made all He died for to be righteous and innocent. So God has already legitimately justified every individual Christ died for whether they believe it or not.

There is little peace in faith in faith

There is a great distinction between falsely believing self to be the means to righteousness and innocence, and truly believing Christ to be the means to these things. There is a big difference in mistakenly believing one's own good works, or one's own faith, to be the source of salvation, and accurately believing Jesus to be the sole source of salvation. There is much difference in believing that one's faith is sufficient, as opposed to believing that Jesus is sufficient. There is much lack of assurance in believing that the basis of salvation is in self. If salvation is in some way based on self then the sinner is left with many doubts. The idea of faith being the means to eternal salvation inevitably brings fear.

Much peace in faith in Christ

On the contrary, there is much comfort and confidence in knowing by faith that the basis of salvation lies solely in Christ. Faith is not required for you (the sinner) to be righteous and innocent in the eyes of God. Faith is required for you (the sinner) to know that Christ has made you righteous and innocent in the eyes of God. Faith is not the means for you to have eternal life. Faith is the means for you to have assurance that you have eternal life. Both the eternal life and the faith are gifts of God by grace. First God gives the spiritual eternal life. Then the fruit of that God-given life is faith, so you can know you have the life. Faith is not the cause of or the means to eternal life. Faith is the result of having received eternal life. Faith is not the cause of or the means to eternal justification. Faith is so you can know you have been eternally justified. This makes faith of extreme value. So let there be no misunderstanding concerning the importance of faith, for without faith one could never know Christ or know the accomplishments of Christ. With faith comes the ability to know Christ and the salvation He provides. What a dreadful existence it is for a child of God not to know that he is a child of God! What a blessing it is to have faith to know what God already knows!