

LESSON 16: DELIGHTING IN JUSTIFICATION

Intro:

Question 33: What is justification?

Answer: Justification is an act of God's free grace, wherein he pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

BIG IDEA: We glorify & enjoy God for declaring us _____ in Christ.

WLC Q. 70. What is justification?

A. Justification is an act of God's free grace unto sinners, in which he pardons all their sins, accepts and accounts their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, but God imputed to them and received by faith alone.

1. Those whom God effectually calls, he also freely justifies: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith; which faith they have not of themselves, it is the gift of God.

- _____ who are effectually called are also _____.
- **Roman Catholicism:** people are _____ w/righteousness thru sacraments.
- You must _____ with the grace received in the sacraments so you are righteous.
- **Venial sins** lesser sins that lessen grace.
- **Mortal sins** _____ grace.
- Penance is _____ and performing appropriate works of _____.
- Therefore they can talk about the _____ & _____ of justification.
- **Reformation Theology:** rejects infusion for the concept of _____ - accounting (Rom. 4:1-8).
- Justification includes the _____ of our sins, but is also _____.
- Justification is not being declared innocent, but being declared _____.
- Our _____ is imputed to Christ, AND Christ's righteousness is imputed to _____.

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- Faith itself is not accounted as righteousness. _____ states it does.
- Faith is the _____ of our justification by receiving Christ's righteousness.
- We believe in an _____ righteousness: Christ's work for us, not Christ's work in us.

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ... ¹⁶ And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. **Romans 5**

“Therefore, we explain justification simply as the acceptance with which God receives us into his favor as righteous men. And we say that it consists in the remission of sins and the imputation of Christ's righteousness.” **John Calvin**¹⁴⁶

“The fundamental thesis of Rome was this: God will never declare a person to be righteous until person is righteous.” **R.C. Sproul**¹⁴⁷

“It is not the righteousness of Christ working in us that justifies us. It is the righteousness of Christ that he worked in his own life, which God now counts toward us.” **R.C. Sproul**¹⁴⁸

“Justification is a judicial act of God, and is not a change of nature, but a change of the sinner's state in relation to the law.” **Robert Shaw**¹⁴⁹

WLC Q. 72. What is justifying faith?

A. Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assents to the truth of the promise of the gospel, but receives and rests upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

WLC Q. 73. How does faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, not as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receives and applies Christ and his righteousness.

2. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.

- Aristotle: _____ cause (artist's idea), _____ cause (sculptor), _____ cause (work of art, goal) and _____ cause (block).
- Forgot _____ cause (by or thru his _____).

¹⁴⁶ Calvin, III, XI, 2, pp. 727,

¹⁴⁷ Sproul, Vol. 2, pp. 41.

¹⁴⁸ Sproul, Vol. 2, pp. 45-6.

¹⁴⁹ Shaw, pp. 125.

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- Salvation: formal cause (_____), efficient cause (_____), final cause (God's glory), material cause (work of Christ), instrumental (_____).
- It is the only instrument of justification. It is not faith + (baptism or works).
- "We are justified by faith alone, but not a faith that is alone." Rejects _____ .
- Faith affirms the fact we are _____ & unable to _____ ourselves: we're lost.
- Faith affirms & receives the _____ of the gospel, _____ on Christ.
- Saving faith is accompanied by, or _____ good works.
- Faith expresses itself, or works, by _____ which produces the fruit of good works.

⁶For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love. **Galatians 5**

"Justification by faith alone is the article upon which the church stand or falls." **Martin Luther**
"Justification by faith alone is the hinge upon which everything turns." **John Calvin**

WLC Q. 71. How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepts the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them; and his obedience and satisfaction accepted in their stead; and both, freely, not for anything in them; their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.

- The Confession ties the doctrine together with God's _____; doesn't set it aside.
- God remains _____ in how He goes about _____ ungodly people like us.
- His death, as a result, was for _____ sins & fully pays off our _____.
- He made full atonement or propitiation for our sin. The Father's _____ is satisfied.
- God is glorified by the full satisfaction of His _____ in the _____ of Christ.
- God is also glorified by His abounding grace in freely _____ sinners in Christ.
- Those who are justified are to glorify God because they now _____ Him forever.

For I will forgive their iniquity, and I will remember their sin no more." **Jeremiah 31**

²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. **2 Corinthians 5**

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“It is grace to us; but it was brought about in such a way that all our debt was paid. This exhibits God as just as well as merciful.” **Robert Shaw**¹⁵⁰

“To live in a world governed by an unjust being would be a dreadful thing to contemplate.” **R.C. Sproul**¹⁵¹

“Faith is our subjective response to the objective grounds of our salvation, and it rests upon a double transfer of our guilt to him and his perfect righteousness to us.” **R.C. Sproul**¹⁵²

4. God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the Holy Spirit does, in due time, actually apply Christ unto them.

- The decree to justify the elect is from _____.
- The work of Christ for it took place in the fullness of _____, the appointed time.
- We are justified when the Spirit _____ Christ to us at _____.
- Some hold to “_____ justification” but the Westminster Standards reject this.
- It is viewed as a tenet of _____ Hyper-Calvinism held by Tobias Crisp, John Gill, Abraham Kuyper and one of the charges against Anne Hutchinson.
- It understands justification as not _____ in faith, but simply being accepted thru faith.
- IOW we merely receive what already happened- more _____ than instrumental.
- Francis Turretin distinguished between the _____ and justification _____.
- Additionally before conversion we’d justified but still in the state of spiritual death because we don’t believe.¹⁵³

And you were dead in the trespasses and sins ²in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Ephesians 2

¹⁸Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. **John 3**

¹⁴We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. **1 John 3**

¹⁵⁰ Shaw, pp. 134.

¹⁵¹ Sproul, Vol. 2, pp. 37.

¹⁵² Sproul, Vol. 2, pp. 63.

¹⁵³ Turretin, Francis. *The Institutes of Elenctic Theology*. Phillipsburg, P&R. 1994, Vol. 2, pp. 683.

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5. God does continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

- Justification is not a _____ - _____ pardon of sin for the Christian.
- Roman Catholicism held that all sins were pardoned in _____. Later sins required _____, the second plank of justification.
- It is because of the _____ of Christ's work & our union with Him He continues to forgive sins that occur after conversion.
- Those united to Christ and regenerated cannot lose their _____ as righteous.
- When we sin, we can experience God's fatherly _____ & discipline.
- His goal is to _____ & _____ us.
- Our faith & repentance is renewed when we turn from _____ sin.

⁹If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. **1 John 1**

There is therefore now no condemnation for those who are in Christ Jesus. ...³³Who shall bring any charge against God's elect? It is God who justifies. **Romans 8**

“Yet we must bear in mind what I have already said, that the grace of justification is not separated from regeneration (used for sanctification), although they are things distinct. But because it is very well known by experience that the traces of sin always remain in the righteous, their justification must be very different from reformation into newness of life.” **John Calvin**¹⁵⁴

“Because of our ongoing sins, we incur the displeasure of God and grieve the Holy Spirit.” **R.C. Sproul**¹⁵⁵

“When we commit a grave sin, we lose our consciousness of forgiveness; we lose our sense of peace with God. When we confess our sins to God, he again awakens our sense of forgiveness and revives our assurance that we have been justified one for all.” Anthony Hoekema¹⁵⁶

6. The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament.

- As we see from Paul's illustration from _____ it was the same in the OT.
- There were not two _____ of being justified or of being saved but only one: faith.
- They were as fully _____ as we are; as fully _____ as we are.

¹⁵⁴ Calvin, III, XI, 11, pp. 739.

¹⁵⁵ Sproul, Vol. 2, pp. 65.

¹⁵⁶ Hoekema, pp. 181.

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Blessed is the one whose transgression is forgiven,
whose sin is covered.

²Blessed is the man against whom the LORD counts no iniquity,
and in whose spirit there is no deceit. **Psalm 32**

“Justification is rooted in union with Christ. It is only because we are one with Christ that his righteousness can be credited to us, and can therefore become our own.” **Anthony Hoekema**¹⁵⁷

How does the doctrine of justification help us to glorify & enjoy God?

Conclusion:

¹⁵⁷ Hoekema, pp. 174.