

REDEEMED Series Road Map

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Redeemed #35 – Justification Part 2

Book recommendations:

- 1) *The Doctrine on Which the Church Stands or Falls*, Edited by Matthew Barrett, Crossway, 2019
- 2) *All of Grace*, Charles Spurgeon (free on Chapellibrary.org)

My definition of justification (partial definition):

A declaration of righteousness according to the demands of the character & holiness of God (or His Law), by God as our Judge

John Owen wrote:

So by justification, as to the importance of the word, a man is only esteemed, declared, and pronounced righteous, as if he were completely so. (Owen, *Doctrine of Justification*, p125)

Understanding Justification (Continued)

Rom. 3:10 as it is written: “None is righteous, no, not one; **11** no one understands; no one seeks for God. **12** All have turned aside; together they have become worthless; no one does good, not even one.” **13** “Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” **14** “Their mouth is full of curses and bitterness.” **15** “Their feet are swift to shed blood; **16** in their paths are ruin and misery, **17** and the way of peace they have not known.” **18** “There is no fear of God before their eyes.” **19** Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. **20** For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. **21** But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— **22** the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: **23** for all have sinned and fall short of the glory of God, **24** and are justified by his grace as a gift, through the redemption that is in Christ Jesus, **25** whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. **26** It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

- A) The Necessity of Justification
- B) The Instrument of Justification
- C) The Basis for Justification

A) Necessity of Justification (from last week)

B) Instrument of Justification (by Faith Alone)

Rom. 3:20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. **21** But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it - **22** the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: **23** for all have sinned and fall short of the glory of God,

Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. **17** For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith." **18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

Calvin wrote: "we cannot obtain salvation otherwise than from the gospel, since nowhere else does God reveal to us his righteousness, which alone delivers us from perdition." (*Calvin Commentaries*)

Romans 1:17...for it is written, “the righteous shall live by faith”

Gal. 3:1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. **2** Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? **3** Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? **4** Did you suffer so many things in vain—if indeed it was in vain? **5** Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—

Abraham

Gal. 3:6 just as Abraham “believed God, and it was counted to him as righteousness”? **7** Know then that it is those of faith who are the sons of Abraham.

Gal. 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” **9** So then, those who are of faith are blessed along with Abraham, the man of faith. **10** For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” **11** Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” **12** But the law is not of faith, rather “The one who does them shall live by them.” **13** Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— **14** so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

Roman Catholic Justification

Justification and Works

Eccl. 7:20 Surely there is not a righteous man on earth who does good and never sins.

Is. 64:6 We have all become like one who is unclean, and all our righteous deeds are like a polluted garment....

Mark Thomson paraphrasing Martin Luther on works as a rusty hatchet:

No matter how hard you swing a rusty and rough hatchet, and no matter how skilled a craftsman you are, it will not cut cleanly. It leaves bad, jagged, and ugly gashes. In fact, the harder you swing, the more damage you could do. Sin is so deceptive, and yet its impact so profound, that our only hope is a salvation from outside us. (DSF¹, p428-429)

¹ *The Doctrine on Which the Church Stands or Falls*, Edited by Matthew Barrett, Crossway, 2019

Rom. 3:26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. **27** Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. **28** For we hold that one is justified by faith apart from works of the law. **29** Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, **30** since God is one—who will justify the circumcised by faith and the uncircumcised through faith. **31** Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Rom. 4:1 What then shall we say was gained by Abraham, our forefather according to the flesh? **2** For if Abraham was justified by works, he has something to boast about, but not before God. **3** For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.”

Rom. 4:4 Now to the one who works, his wages are not counted as a gift but as his due. **5** And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, **6** just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: **7** “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; **8** blessed is the man against whom the Lord will not count his sin.”

Rom. 4:9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. **10** How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. **11** He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, **12** and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

Rom. 4:13 For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. **14** For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. **15** For the law brings wrath, but where there is no law there is no transgression.

Rom. 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, **17** as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. **18** In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” **19** He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. **20** No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, **21** fully convinced that God was able to do what he had promised. **22** That is why his faith was “counted to him as righteousness.” **23** But the words “it was counted to him” were not written for his sake alone, **24** but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, **25** who was delivered up for our trespasses and raised for our justification.

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

Justification and the Christian Life

1. It is only saving faith that Justifies

2. Peace with God