

Sunday, December 9, 2012—The Things Freely Given Us of God—Justification

### Introduction

- Over the past two weeks we have been looking at things in Romans 8 related to all things working together for our good as believers. Last week we spent a lot of time talking about the mechanics of foreknowledge, predestination, and election.
- One of the saints came up to me afterwards and said she would like to hear more about what it means to be justified and glorified. One of my initial reasons for choosing to comment on this passage in our current study on the things freely given us of God was so that we could talk about justification and glorification.
- So upon further thought and reflection I decided that the topic of justification was important enough to merit further consideration. So this morning we will be considering three points about justification:
  - What is Justification?
  - Justification and the Law
  - The Mechanics of Justification

### What is Justification?

- Romans 8:30—in the flow of Paul’s thoughts one of the things that believers have been freely given in Jesus Christ is justification. One is not called to a position of service until they have been justified. Notice the past tense on the word justified. Paul is speaking to and about people that have already been justified and declared righteous by grace through faith in the finished work of Jesus Christ.
- According to the *Webster’s 1828 Dictionary* the English word justification carries the following meanings:
  - The act of justifying; a showing to be just or conformable to law, rectitude or propriety; vindication; defense. The court listened to the evidence and arguments in justification of the prisoner's conduct.
  - In law, the showing of a sufficient reason in court why a defendant did what he is called to answer.
  - In theology, remission of sin and absolution from guilt and punishment; or an act of free grace by which God pardons the sinner and accepts him as righteous, on account of the atonement of Christ.
- **JUSTIFICATION:** means: To Reckon, or To Declare One Righteous. The Greek word for "*Justify*" is actually the same Greek word which is translated "*righteousness*" in Romans 3:21

& 22. Therefore to "**JUSTIFY**" means: To "*Righteous-ify*" or; *To Reckon One Righteous.*  
(Bruscha)

- Job 9:1-2, 25:4—how should a man be just with God? How can we as human being be made right with God?
- Romans 2:13—according to the terms of the Law God was obligated to declare the person righteous that could keep the Law. In other words the justice of God is obligated to give eternal life to anyone with perfect righteousness. At this point the problem should be obvious, none of us could every keep the law.
  - Romans 2:17, 23-29—the problem is not with the law the problem is with the person trying to keep the law.
  - Romans 3:9-20—all that the law is capable of doing is declaring us guilty before God. Therefore none of us is capable of receiving eternal life on our own.
  - Romans 3:21-23—the word “righteousness” has the same meaning as “justified” in Romans 8:30. Remember to justify means to declare righteous.
  - Romans 3:24—we are justified, declared righteous, and made right with God freely by God’s grace through the redemption that is in Christ Jesus.
- Galatians 4:4-5—God sent forth his Son made under the law so that he might redeem them that were under the Law. Jesus Christ succeeded where Israel had failed. Jesus Christ paid the price with his own life.
- Romans 3:24—we are justified and made right with God through the redemption that is in Christ Jesus. Christ entered into the market place of human sin and paid the only price that the offended justice of God would accept. It is on basis of this work of Christ on our behalf that you and I can be justified, declared righteous, and made right with God.
- Romans 3:26-30

### **Justification and the Law**

- Justification is a legal term. As we think about the term "*Justification*", the scene is in the courtroom of *God's Justice*. God is the Judge. His righteousness is the standard. The time of this hearing is our lifetime (not after we die).
- "*Justification*" speaks of a favorable verdict from God which is pronounced the moment a person believes in Christ. The unfavorable verdict is "*damnation*", which is already upon us and is sealed at death for those neglecting to believe in Christ. The final sentence will come at the future "*Great White Throne Judgment Of God*" spoken of in Revelation 20:11-15.

- Courtrooms are always very frightening, especially if it is you who is going up before the judge. There we stand before the HIGH AND HOLY JUDGEMENT BAR OF GOD; and we stand there knowing full well that we fall far short of His standard of holiness: we know we are sinners; and we know we're guilty! Yet if we will only believe in what Jesus Christ accomplished for us on the Cross, His righteousness will be put to our account; and when God sounds His verdict, he will declare the believer "**RIGHTEOUS**"!
- God takes His righteousness and puts it to the account of all who believe in Jesus Christ. Therefore even though I am a sinner (as Romans 3:23 clearly states), the moment I believe, God credits His righteousness to me and then declares me righteous. This is "*Justification*".

### **The Mechanics of Justification**

- Romans 8:33—*Justified by God*. - He is the Source. God is the one who declares us to be righteous.
- Romans 5:9—*Justified by Blood*. - Christ's blood is the Basis. Christ paid the price of our redemption.
- Romans 3:24—*Justified by Grace*. -This is the Means. The righteousness of God is freely given to the undeserving sinner.
- Romans 5:1—*Justified by Faith*. - Here is the Appropriation.
- Romans 4:25—*Justified by the Resurrection of Christ*. - This is the Guarantee. Eternal life has been given to the possessor of perfect righteousness (Christ's imputed righteousness).

### **Conclusion**

- Romans 8:30—all of this helps to prove what we said last week about the context of Romans 8. The people Paul is speaking to here are already "justified." It is precisely because they have been justified that they have been predestinated, called, and glorified.
- Romans 8:33—there is no sin that can condemn a *Justified person* to hell. No person; not yourself; not even the Devil can charge you with anything once God declares you righteous. This was Paul's reasoning after making the statement in Romans 8:31.
- Romans 8:38-39—you cannot mess up your own salvation. The sentence has already been rendered, not only are we no longer guilty but our sin has been replaced with the very righteousness of God.