

Doctrine of Justification

1. Introduction:

1.1 At point of faith in Christ, or at regeneration, we are said to be "born again" and accordingly justified in the eyes of God.

1.2 This is something only faith can connect and something the Law of Moses could never do nor any of the liturgical practices of the Tabernacle/Temple.

1.3 Justification is a positional matter; we are said to be in Christ. The believer is said to be in the top circle and family of God. Our justification is closely related to positional sanctification. Positional sanctification is absolute vis-à-vis temporal sanctification which is potential.

CHART TOP CIRCLE VERSUS BOTTOM CIRCLE

2Ti 1:9 It was God Who has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and will be saved, and your house.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

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

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1.4 Top circle justification is called positional sanctification.

1.5 Positional sanctification is absolute vis-a-vis temporal sanctification which is potential.

1.6 The state of Justification is being made acceptable to God even to such a finely tuned point that the Righteousness of God is imputed to each of us by simple faith in Christ.

1.7 Justification is the total word and concept for the salvation process whereas salvation is simply the deliverance from the slave market of sin.

CHART SLAVE MARKET OF SIN

1.8 It is true that, being in Christ, the believer is positionally righteous; but justification is the divine acknowledgment and declaration that the one who is in Christ is declared by God to be Righteous and royal family.

1.8.1 This result is best seen in the metonymy of standing before the bar of judgment and having the presiding judge announce that Christ has made you right with God and you are no longer guilty; now you can embrace your mediator in a major act of thanksgiving. This because the believer has avoided a lifetime of fire and brimstone and pain incomprehensible.

1.9 The believer is constituted righteous by virtue of his position in Christ, by the act of Justification God publishes in the heavenly realms His divine recognition of the believer's new position as a member of God's forever family.

1.10 God justifies the ungodly and on a ground so worthy, so laudable and unblemished that He Himself remains just when He justifies. God justifies on the basis of grace and grace is all that God is free to do for the believer on the basis of the cross without in anyway compromising His integrity.

1.10.1 It is the Christian's right and responsibility to count his work done and to say as in Romans 5:1 "Therefore being justified by faith we have peace with God through our Lord Jesus Christ".

2. Etymology - The noun justification appears only three times in the Bible and all in the New Testament.

2.1 Rom 4:25 Who was delivered for our offenses, and was raised again for our justification.

2.1.1 The word in the Greek in Rom 4:25 is **Dikaiosis** and means an acquittal. It is derived from **Dikaioo** meaning to render, show or regard as just or innocent.

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 offenses unto justification.

2.1.2 The word in the Greek in Rom 5:16 is **Dikaioma** and means an equitable deed; by implication a statute or decision which is promulgated as defining righteous.

Rom 5:18 Therefore as by the offense 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.

2.1.3 The word in the Greek in Rom 5:18 is the same as in Rom 4:25 - **Dikaiosis** as noted means the state of being acquitted. Condemnation became salvation.

3. So that we can understand better, all that God has done for us, I want to list the six bases of condemnation:

3.1 Sin

Rom 3:23 For all have sinned, and come short of the glory of God;

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

3.2 Penalty of Sin

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

3.3 Physical Birth

Eph 2:1 And you hath he made spiritually alive, you who were dead in trespasses and sins;

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

3.4 Relative Righteousness

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;

Rom 9:33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offense: and whosoever believeth on him shall not be ashamed.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

3.5 Character of God

Rom 8:8 So then they that are in the flesh cannot please God.

Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

3.6 Position in Adam

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

4. Let's look at four uses in the New Testament of the verb justified:

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

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

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

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

5. There is a Hebrew word not translated justification in its noun form but is translated justified in its verb form. The Hebrew Word is **Tsedeq**.

Job 13:15 Though he slay me, yet will I hope in him; I will surely defend my ways to his face.

Job 13:16 Indeed, this will turn out for my deliverance, for no godless man would dare come before him!

Job 13:17 Listen carefully to my words; let your ears take in what I say.

Job 13:18 Now that I have prepared my case, I know I will be *justified*.

Job 25:4 How then can man be *justified* with God? or how can he be clean that is born of a woman?

Isa 45:25 In the LORD shall all the seed of Israel be *justified*, and shall glory.

6. The word **Tsedeq** means to be vindicated or the state of vindication, righteousness or correctness.

7. In concept then this process of justification leaves us as those who have been found not guilty by the Supreme Court of Heaven.

7.1 The charge was not sin but rather our birth and the imputation of condemnation to our Old Sin Nature.

8. The meaning of justification is not to be confused as signifying "just as if I had never sinned" but rather because the payment for sin has been made by Christ on the Cross, our sin and separation from God is no longer an issue. As the song says Jesus Paid It All.

9. At the very best man at birth is fit only for destruction even before he or she has committed personal sin.

Rom 5:12 Therefore, as by one man (Adam) sin entered the world, and death by sin; and so death passed upon all men ...

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him (Christ) that was to come.

Rom 5:15 But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, having abounded unto many.

Rom 5:16 Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the free gift followed many trespasses and brought **justification**.

Rom 5:17 For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Rom 5:18 Therefore as by the offense 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.

1Co 15:22 For as in Adam all die, even so shall *all those in Christ* be made alive.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a life giving spirit.

1Co 15:46 Therefore the spiritual did not come first, but the natural came first and then came that which is spiritual.

1Co 15:47 The first man Adam is of the earth, earthy; the second man is the Lord Jesus who came from heaven.

10. Man therefore even without sin is condemned by the Righteousness of God and the justice of God must execute what the Righteousness of God demands.

10.1 The condemnation is the direct result of the imputation of Adam's sin to our old sin natures; and this occurs at birth.

11. The avoidance of the process of condemnation can only occur by faith in Christ; at point of faith in Christ we receive the imputation of the Righteousness of God; for you see the Righteousness of God was satisfied on the cross and once again, what the Righteousness of God demands, the Justice of God must execute.

12. So you see, God does not wink at sin, Christ's substitutionary death has removed both the problem of sin and the imputation of sin; thus we are saved.

13. In fact the resurrection was made possible by our collective justifications.

God looked down the time line and saw many believe on the Lord Jesus Christ, receive the imputation of God's Righteousness and as a result Christ was resurrected. He did His job and lo and behold God's perfect plan worked.

Expanded Translation of Rom 4:25: "Who Jesus was delivered over because of our many failures and was raised because of our justification."

14. The Father looked down at the historical reality of many believers spanning the vast time line and accordingly said of the work of the Son: "well done!"

14.1 It was then that the celebrity of the Christian life, Jesus the Christ, in triumphant victory left planet earth to sit at the right hand of God the Father in a place of supreme honor.

15. Summary:

15.1 By the sacrifice of Christ our redemption was purchased.

15.2 Sin was atoned by that same act of Christ.

15.3 We were redeemed from the slave market of sin by the work of Christ on the cross of Calvary.

15.4 We availed ourselves of the expiatory work of Christ and therefore are regenerated receiving a new birth because God is propitiated.

15.5 We are also reconciled to God and now are mutually made compatible as family of God because of the substitutionary death of Christ.

15.6 After all of the above we are then declared to be *Justified*.

16. The justification solution is a product of the work of Christ by His providing:

16.1 Our Redemption

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

16.2 Our Unlimited Atonement

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

16.3 Our Expiation

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

16.4 Our Regeneration

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

16.5 Our Imputation of Righteousness

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

16.6 Our Position In Christ

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

16.7 A Basis For God's Propitiation

Rom 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Rom 3:23 For all have sinned, and come short of the glory of God;

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

Rom 3:25 Whom God hath set forth to be a propitiation (**Hilasterion**) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

17. As you can see propitiation is closely related to justification; let's look further at the meaning of this word "propitiation."

18. Three important Greek words are used to present the teaching of propitiation.

18.1 They are Hilasmos - ἱλασμος (1Jo 2:2; 4:10), Hilasterion - ἱλαστήριον (Rom 3:25; Heb 9:5, "mercy seat"), and Hilaskomai - ἱλασκομαι (Luk 18:13; Heb 2:17).

1Jo 2:2 And he is the "**propitiation**" for our sins: and not for ours only, but also for the sins of the whole world.

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the "**propitiation**" for our sins.

Rom 3:25 Whom God hath set forth to be a "**propitiation**" through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Heb 9:5 And over it the cherubims of glory shadowing the "**mercy seat**"; of which we cannot now speak particularly.

Luk 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God "**be merciful**" to me a sinner.

Heb 2:17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, "**to make reconciliation**" for the sins of the people.

18.2 Vines has the following to say about this word propitiation:

18.2.1 It is God who is "**propitiated**" because He has so dealt with sin that He can show mercy to the believing sinner in the removal of his guilt and the remission of his sins.

18.2.2 Through the "**propitiatory**" sacrifice of Christ, he who believes upon Him is by God's own act delivered from justly deserved wrath, and comes under the covenant of grace.

18.2.3 Never is God said to be reconciled, a fact in itself indicative that the enmity exists on man's part alone, and that it is man who needs to be reconciled to God, and not God to man.

18.2.4 He can act differently towards those who come to Him by faith, and solely on the ground of the "propitiatory" sacrifice of Christ, not because He has changed, but because He always acts as a righteous God.

18.2.5 The expiatory work of the Cross is therefore the means whereby the barrier which sin interposes between God and man is broken down.

18.2.6 By His sacrifice on the cross, Christ annulled the power of sin which separated God and man.

18.3 The need for propitiation arose because of the holiness of God on the one hand, and the sin of man on the other. The emphasis in the meaning of the word is upon satisfaction.

18.4 The NT usage indicates clearly that Christ's death fully satisfied the demands of the offended holiness of God.

TABERNACLE SCHEMATIC

18.5 In the liturgy of the Tabernacle/Temple, the place where our Holy God met sinful man was at the mercy seat; once a year on the day of Atonement the High Priest would sprinkle the symbolic blood.

18.6 To understand the OT place of propitiation, one must understand the ark of the covenant mentioned in Exo 25:10-22.

Exo 25:10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof ...

Exo 25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18.7 The ark was made of acacia wood representing the humanity of Christ and overlaid with gold representing the Deity of Christ.

18.8 In the ark were three things representing sin and evil: the table of the law speaking to sin; the rod that budded speaking of the evil of rebellion against authority; and the pot of manna speaking of the rejection of God's divine provision or what we would call logistical grace.

Heb 9:4 Inside the Holy of Holies was the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

18.9 The symbols of sin and evil being in the box were thus covered; the symbolism taught of the work of Christ in taking care of both sin and evil.

18.10 On the day of atonement the High Priest sprinkled blood showing that the righteousness and justice of God were satisfied.

18.11 The OT liturgy taught us that God is free to love us because His +R was satisfied and His +J must execute what His +R demands.

18.12. In the NT the cross becomes the place where God would meet man. Thus John could say that Christ is the propitiation, the satisfaction, for the sins of believers and also for the sins of unbelievers.

1Jo 2:2 And he is the **propitiation** for our sins: and not for ours only, but also for the sins of the whole world.

CHART THE UNLIMITED ATONEMENT

18.13 His death satisfied the righteous demands of God the Father. As a result of that propitiation God was satisfied and the relation of the entire world to God was altered. The propitiatory sacrifice of Christ was the basis for the reconciliation of the world to God Himself.

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

18.14 Propitiation relates to the satisfaction brought to God as a result of the work of Christ. God was satisfied with the payment for sin. Man must avail himself of the Propitiation potential by simple faith in Christ.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

18.15 God can never be merciful to a sinner and He can never overlook sin; it must be expiated and so it was on the cross.

Luk 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful (a 2nd person singular aorist passive imperative of **Hilaskomai**) to me a sinner.

Expanded Translation:

"And the tax collector standing some distance away would not even look toward God for he knew his sinful condition; he cried out, "God I command that you be propitious to me a sinner".

18.16 God need not be begged and persuaded to be propitious or "merciful;" this is made clear in Scripture where in Luk 18:13 the sinner demands salvation. The Father is the subject of the verb **Hilaskomai**, the aorist tense is culminative and the passive voice tells us the Father receives the action of the verb because it was Christ Who produced the action of making possible the sinner's salvation thus the tax collector could demand "God you save me!"

18.17 The work has been done. God has been propitiated. He is satisfied with the work of Christ. Now all men are invited to enter by faith into that completed work.