

# LESSON 7

## CHAPTER 11. “Of Justification”

### I. Paragraph 1: The only source of justification, Jesus Christ

- A. Justification is not moral transformation, but a legal transaction.
- B. Justification is not a wage for our evangelical obedience, but grace from Christ.
- C. Christ’s righteousness is imputed to us.
- D. All those effectually called (the elect) are justified.
- E. We are declared righteous, not made righteous

### II. Paragraph 2: The only instrument of justification, faith

- A. Faith, repentance and sanctification always accompany justification.
- B. We are justified by faith in Christ’s work alone; our works having no saving value.

### III. Paragraph 3: Paid-in-full, account closed

- A. Christ pays our debt to God in full by taking our just punishment for sin.
- B. He does this by His grace alone, not because of our evangelical obedience.

### IV. Paragraph 4: The time of justification

- A. Based on God’s Decree, only the elect (i.e., believers) will be justified.
- B. Justification is part of special Providence.
- C. The Holy Spirit applies the work of Christ to us at the moment of true faith.

### V. Paragraph 5: Perfectly and permanently justified, but not perfected.

- A. Justification is a permanent, irrevocable status before the Almighty.
- B. Sin remains in the justified person and harms fellowship with God.
- C. Asking for forgiveness of our sins is a proper expression for the justified.
  - 1. We confess our sins to show that we recognize our condition and want to express our appreciation to the Lord Jesus for what he has accomplished for us.
  - 2. We confess our sins in obedience because Jesus tells us to do so.

### VI. Paragraph 6: Justification by faith

- A. The means of justification is the same for believers in all ages. Faith in the Messiah in the OT and faith in Christ, since His incarnation: The Messiah and Jesus Christ being one and the same.

As a historical note, the Doctrine of Justification by Faith Alone was the major factor in the formation of the Protestant Church. The Roman Catholic Church had gradually incorporated more and more “evangelical obediences” as requirement for justification. Obviously, no one could go to heaven without being justified. The RCC used fear of damnation to raise a lot of money (e.g., selling indulgences). Eventually, God rose up men (such as Martin Luther) to reform the church and bring it back to the true Gospel of justification by faith by the sovereign work of our Lord. By the way, the theology of the modern Lutheran Church has long ago drifted away from Luther’s theology. I doubt that Luther would want his name associated with the denomination that adopted his name after his death.

Questions for Discussion:

When, in time, are the elect justified? (regeneration? calling? believing? baptism?)

Is it possible to become “unjustified?”

As believers, why can’t we sin all we want if Jesus has covered our sin? (Antinomianism)

What is the difference between being declared righteous and being made righteous?

What is the difference between justification and sanctification?

When God looks at the justified, does he only “see” Jesus?

Book Suggestions:

A. W. Pink, *The Satisfaction of Christ*

James R. White, *The God Who Justifies*

John Owen, *The Death of Death in the Death of Christ*

(J. I. Packer’s introduction to Owen’s work is a fantastic explanation of the doctrines of grace)