

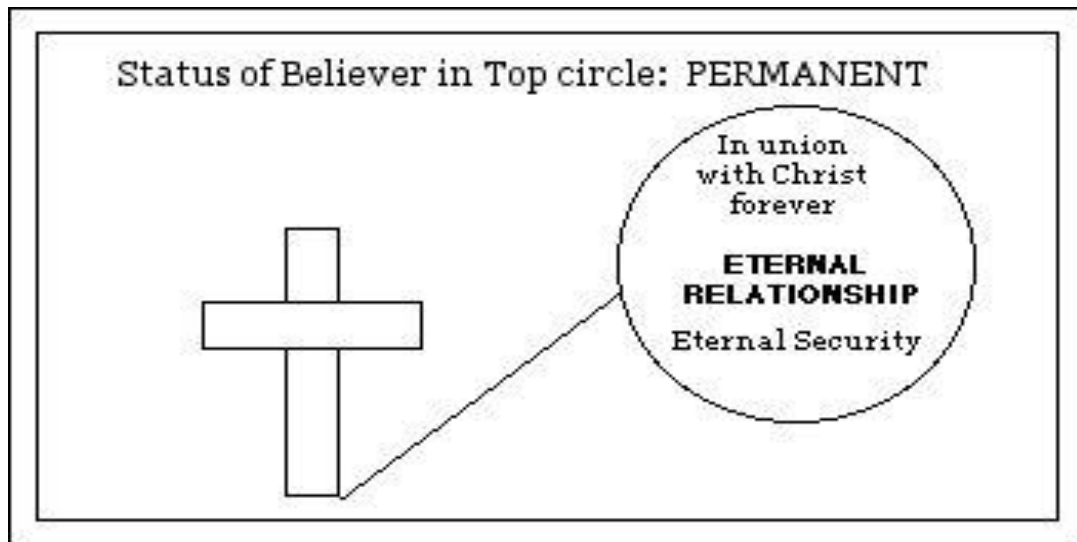
Doctrine of Justification

1. Introduction

1.1 At point of faith in Christ we are said to be "born again" and accordingly we are 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 or Temple.

1.3 Justification is a positional matter. At point of regeneration we are said to be in Christ. The believer is said to be in the top circle and family of God.

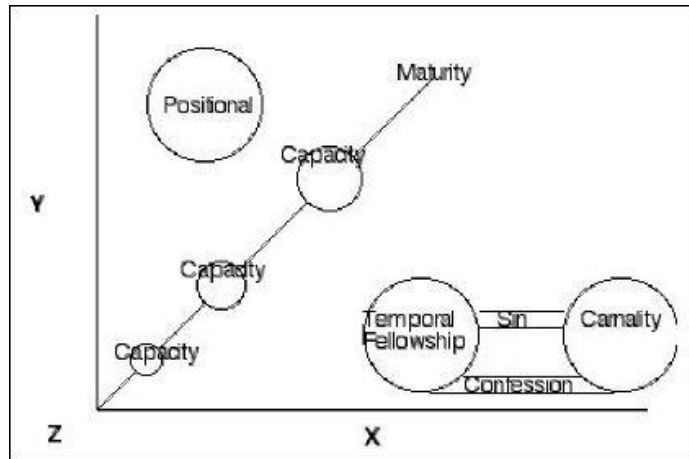


1.4 This justification is called also positional sanctification.

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

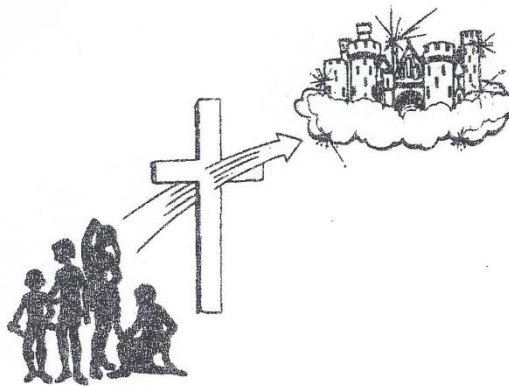
1.5.1 The word "temporal" means time. We are in time sanctified by use of the two power options:

Rom 12:1-2 "I beseech you brethren by the mercies of God that you present your bodies a living sacrifice wholly acceptable to God which is your reasonable service. Therefore be you not conformed to this world but be you transformed by a renewing of the mind ...



1.6 Being justified means we are acceptable to God even to such a finely tuned point that the very righteousness of God is imputed to each of us. The imputation is a product of our 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.



1.8 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. Now we should embrace our mediator in a major act of thanksgiving.

1.8.2 If for no other reason than we have avoided a lifetime of fire and brimstone and pain like you would not believe.

1.9 God publishes in the heavenly realms His divine recognition of the believer's justification.

1.10 It is the Christian's right and responsibility to count his work done and to say with the Apostle Paul "we have peace with God through our Lord Jesus Christ."

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

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

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**.

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.

3. In Rom 4:25 justification is a translation from Δικαιωσ; in Rom 5:16 and 18 justification is a translation from Δικαιωμα. Both Δικαιωσ and Δικαιωμα are derived from Δικαιοσις.

3.1 There are other Greek words derived from Δικαιοσις such as Δικαιω and Δικαιοσυνη. Let's take a look at several examples of how these derivatives are used elsewhere in the New Testament.

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

Rom 5:1 Therefore being **justified** (Δικαιω) 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** (Δικαιω) by faith.

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

Rom 3:20 Therefore by the deeds of the law there shall no flesh **be justified** (Δικαιω) in his sight: for by the law is the knowledge of sin.

Rom 5:7 For scarcely for a **righteous** (Δικαιος) man will one die: yet peradventure for a good man some would even dare to die.

Gal 3:11 But that no man is **justified** (Δικαιος) by the law in the sight of God, it is evident: for, The **just** shall live by faith.

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 offences unto **justification** (Δικαιωμα).

Rom 3:21 But now the **righteousness** (Δικαιοσυνη) of God without the law is manifested, being witnessed by the law and the prophets;

Rom 3:22 Even the **righteousness** (Δικαιοσυνη) 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 through faith in his blood, to declare his **righteousness** (Δικαιοσυνη) for the remission of sins that are past, through the forbearance of God;

Rom 3:26 To declare, I say, at this time his **righteousness** (Δικαιοσυνη): that he might be just (Δικαιος), and the justifier (Δικαιου) of him which believeth in Jesus.

4. The Hebrew equivalent to Δικαιος is **Tsedeq**. We see **Tsedeq** translated Δικαιος or one of its cognates in the LXX.

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** (Δικαιος).

Job 25:4 How then can man **be justified** (Δικαιαο) 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** (Δικαιοσυνη), and shall glory.

Psa 143:1 Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

Psa 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living **be justified** (Δικαιω).

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

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

5.2 Not to be confused as "just as if I had never sinned" but rather because the payment for sin has been made by Christ on the Cross, sin is not the issue.

6. At the very best the creature man is fit only for destruction and condemnation to eternal punishment even when the sin question is solved.

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:

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 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

7. Man therefore even without sin is condemned by the righteousness of God and the justice of God executes the condemnation.

7.1 The condemnation is the direct result of the imputation of Adam's sin to the old sin nature; this imputation occurs at birth.

8. The avoidance of this process of condemnation can only occur by faith in Christ, and therefore, as a result the declaration of justification because we now have God's very own righteousness.

9. God can never wink at sin and the imputation of death to the old sin nature but rather His substitutionary death removes the problem.

10. The resurrection in part was made possible by our justification.

10.1 God looked down the time line and saw many believe on the Lord Jesus Christ, receive the imputation of God's Righteousness and the declaration "justified." Christ's work is seen complete and perfect thus "He was raised because of our justification."

Expanded Translation

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

11. God viewed the efficacious work of Christ and accordingly declared "well done."

12. Christ, having completed His work, left planet earth to sit at the right hand of God the Father in the place of honor where even today He mediates on our behalf.

13. Justification is a result of the work of Christ removing the many barriers separating the believer from God by providing the God-approved solution.

