

JUSTIFICATION

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JUSTIFICATION
Justification by Christ Alone

- Justification by Christ Alone
 - We believe that sinners are justified only through the merits and power of the obedience, death, and resurrection of Christ Jesus imputed to them.

- 1. Justification by Christ alone
 - A. Justification means “to declare righteous” and righteous means “innocent, faultless, or guiltless”. Therefore, justification is the process by which the guilt and sin that have been charged against the elect before God due to their transgression of God’s holy law is taken away in the sight of God. This removal of sin and subsequent justification of the elect can only be accomplished by Jesus Christ.

 - B. Man is justly condemned in the sight of God because of his sin
 - i. Sin is the transgression of God’s law
 - 1 John 3:4 – *“Whosoever committeth sin transgresseth also the law: for sin is the transgression of law.”*
 - James 2:10-11, Rom. 5:13

 - ii. The penalty for sin according to God’s law is death
 - Gen. 2:17 – *“...in the day that thou eatest thereof thou shalt surely die.”*
 - Rom. 6:23 – *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*
 - Ezek. 18:4,20-24; James 1:15; Rom. 8:2; 1 Cor. 15:56

 - iii. God is the Judge who upholds the Law and sentences punishment for breaking the Law that He has established
 - Isaiah 33:22 – *“For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.”*
 - Gen. 18:25 – *“...Shall not the Judge of all the earth do right.”*
 - Acts 17:31, 2 Tim. 4:1, 1 Pet. 4:5, Ps. 50:6, 9:8; Isaiah 11:3-5; Matt. 25:31-46, Rev. 20:11-15
 - James 4:12 – *“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”*

 - iv. All men, without exception, have sinned and are justly condemned by God’s law
 - Rom. 3:19 – *“...all the world may become guilty before God”*
 - 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.”*
 - Rom. 3:23 – *“For all have sinned, and come short of the glory of God;”*
 - Ps. 130:3 – *“If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?”*

 - v. As a result of sin, no man is righteous in the sight of God
 - Isaiah 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.”*

JUSTIFICATION
Justification by Christ Alone

1. Justification by Christ alone (continued)

C. Man has no ability to justify himself

i. Man cannot be just before God because of his fallen nature

- Job 25:4-6 – *“4) How then can man be justified with God? or how can he be clean that is born of a woman? 5) Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. 6) How much less man, that is a worm? and the son of man, which is a worm?”*
- Job 15:14-16 – *“14) What is man, that he should be clean? and he which is born of a woman, that he should be righteous? 15) Behold, he putteth no trust in his saints; yea, the heavens are not pure in his sight. 16) How much more abominable and filthy is man, which drinketh iniquity like water?”*

ii. Man cannot justify himself through the works he performs

- Rom. 3:20 – *“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”*
 - Gal. 2:21, 3:11; Isaiah 28:20
- Gal. 2:16 – *“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”*
 - We are justified *“by the faith of Jesus Christ”* not by our faith in Jesus Christ
- Rom. 4:6 – *“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,”*
 - Rom. 4:2, Eph. 2:8-9, Titus 3:5, 2 Tim. 1:9

iii. Man can never justify himself because our actions will nullify our righteousness

- Job 9:20-21 – *“20) If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. 21) Though I were perfect, yet would I not know my soul: I would despise my life.”*
 - Rom. 3:10, Prov. 20:9, Isaiah 59:6

D. Necessity of the death of Jesus Christ to justify the elect

i. Since man is incapable of justifying himself, apart from the interceding work of Christ on the behalf of the elect, no man can be justified in the sight of God

- Ps. 143:2 – *“And enter not into judgment with thy servant: for in thy sight shall no man living be justified.”*
- Job 9:2 – *“I know it is so of a truth: but how should man be just with God?”*

ii. God is the only authority that can justify man because He is the Judge and the Lawgiver

- Rom. 8:33 – *“Who shall lay anything to the charge of God’s elect? It is God that justifieth.”*

JUSTIFICATION
Justification by Christ Alone

1. Justification by Christ alone (continued)

D. Necessity of the death of Jesus Christ to justify the elect (continued)

- iii. The sacrifice of animals under the Mosaic law could not take away sin
 - Heb.10:4 – *“For it is not possible that the blood of bulls and of goats should take away sins.”*
 - Heb. 9:12, 10:4,8,11
- iv. Without the shedding of blood is no remission of sins for the breach of God’s law, so the only way that the sins of the elect could be removed and the elect to be justified and declared righteous before God is that Jesus had to pay the penalty of God’s law in full – for Jesus Christ to shed His blood and die
 - Heb. 9:22 – *“And almost all things are by the law purged with blood; and without the shedding of blood is no remission.”*
- v. God ordained the plan of salvation so that all of the elect would be justified
 - 2 Sam. 14:14 – *“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.”*
 - Rom. 8:30 – *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.”*

E. Justification by the death and blood of Jesus Christ

- i. The sin of the elect was imputed onto Jesus, and the righteousness of Jesus Christ was imputed unto God’s children
 - 2 Cor. 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.”*
 - Isaiah 53:1-12 – *“...4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; with his stripes we are healed. 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... 8)...for he was cut off out of the land of the living: for the transgression of my people was he stricken...10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin...11) ...by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12)...and he was numbered with the transgressors; and he bare the sin of many, and made transgression for the transgressors.”*
 - Isaiah 54:17; Rom. 5:12-20, 8:30; Matt. 25:46

JUSTIFICATION
Justification by Christ Alone

1. Justification by Christ alone (continued)

E. Justification by the death and blood of Jesus Christ (continued)

- i. The sin of the elect was imputed onto Jesus, and the righteousness of Jesus was imputed unto God's children (continued)
 - Rom. 4:6-8 (Ps. 32:2) – *"6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8) Blessed is the man to whom the Lord will not impute sin."*
- ii. The elect are made righteous in the sight of God only by Jesus Christ
 - 2 Cor. 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."*
 - 1 Cor. 1:30 – *"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."*
 - Jer. 23:6 – *"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."*
- iii. The elect were made righteous by the obedience of One – Jesus Christ
 - Rom. 5:16-19 – *"...18) Therefore as by the offence 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. 19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*
- iv. The elect are justified in the sight of God by Jesus' resurrection from the dead
 - Rom. 4:24-25 – *"24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25) Who was delivered for our offences, and was raised for our justification."*
- v. Jesus appeared before God – as our "righteous advocate", 1 John 2:1 – as the legal representative of the elect only one time by one offering to put away the sin of God's children by the sacrifice of Himself
 - Heb. 9:24-26 – *"24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."*
 - Eph. 5:2, 1 John 2:1, Heb. 4:14-16, 7:25
- vi. Jesus purged our sins – or totally removed our offenses of God's law– by Himself alone by His blood, not with any cooperative effort or help of man
 - 1 John 1:7 – *"...the blood of Jesus Christ cleanseth us from all sin."*

JUSTIFICATION
Justification by Christ Alone

1. Justification by Christ alone (continued)

E. Justification by the death and blood of Jesus Christ (continued)

- vi. Jesus purged our sins – or totally removed our offenses of God’s law– by Himself alone by His blood, not with any cooperative effort or help of man (cont’d)
 - Heb. 1:3 – *“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”*
 - Isaiah 63:3-5 – *“3) I have trodden the winepress alone; and of the people there was none with me... 5) And I looked, and there was none to help; and I wondered and there were none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.”*
 - Ps. 19:13, 103:12; 2 Cor. 5:19; 2 Sam. 12:13, 14:14
- vii. Jesus obtained eternal redemption for the elect by His blood
 - Heb. 9:12 – *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*
 - John 1:29, Rom. 8:30, Heb. 2:14-15
- viii. Jesus finished the work of justification that God gave Him to do
 - John 17:4 – *“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”*
 - John 19:30 – *“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”*

F. Final state of the elect after the atonement and justification imputed by Jesus Christ

- i. There are no charges and no condemnation to God’s elect now that they have received the righteousness of Jesus Christ
 - Rom. 8:33-34 – *“33) Who shall lay anything to the charge of God’s elect? It is God that justifieth. 34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”*
 - Heb. 8:12, 10:17; Jer. 31:34; John 8:10-11
 - 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 the cross;”*
 - Rom. 8:1-2 – *“1) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2) For the law of the Spirit of life in Christ hath made me free from the law of sin and death.”*
 - John 5:24 – *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life.”*

JUSTIFICATION
Justification by Christ Alone

1. Justification by Christ alone (continued)

F. Final state of the elect after the atonement and justification imputed by Jesus (cont'd)

ii. The elect have been washed and justified from their former sins

- 1 Cor. 6:9-11 – “...10) *Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*”

iii. The elect that were alienated from God by their sin are now holy, unblameable, unreprouvable, and faultless in the sight of God by the death of Jesus Christ

- Col. 1:21-22 – “21) *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22) In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:*”
- Jude 24 – “*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.*”

➤ Three Types of Justification

- There is more than one “type” of justification taught in the scriptures. We are told that a child of God can be justified by grace (Rom. 3:24), justified by blood (Rom. 5:9), justified by faith (Rom. 5:1), and justified by works (Rom. 4:2, James 2:24). Therefore, we must be very careful to rightfully divide these different types of justification correctly.
- Since justification deals with a “declaration of righteousness”, it’s important to distinguish who makes the declaration of justification or righteousness in each case. For example, Abraham had a reason to have confidence (“*to glory*”) if he was justified by works, but he did not have reason to glory before God because of his works (Rom. 4:2). This shows there is a different audience under consideration with each type of justification.
- Since justification is a legal term, it’s easy to think about these different types of justification occurring in three different courtroom settings to distinguish the unique audience of each declaration of justification.
- It’s important to understand that the verdict or declaration in each of the three courtrooms are independent and do not affect the verdict in another courtroom. For example, if a child of God is not justified by faith in their own heart that has no bearing that they are justified in God’s eternal courtroom by the blood of Jesus Christ. The opposite is true as well. If men make an incorrect determination that a certain man is righteous but he is actually inwardly corrupt (as the Pharisees were white sepulchres, Matt. 23:27), that has no bearing on God’s eternal declaration of whether a man is justified or not.
- We will consider the various aspects of the different types of justification that we have grouped together as follows:
 - a) Justification by Grace and Blood
 - b) Justification by Faith
 - c) Justification by Work

JUSTIFICATION
Justification by Grace and Blood

2. Justification by Grace and Blood

A. Sinners are justified before God by grace, not by works

- Rom. 3:24 – *“Being justified freely by his grace through redemption that is in Christ Jesus:”*
- Titus 3:5-7 – *“(5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; 6) Which he shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by grace, we should be made heirs according to the hope of eternal life.”*
 - Rom. 4:2-6, 9:11, 11:5-7; Eph. 2:8-9, 2 Tim. 1:9

B. Sinners are justified before God by the blood of Jesus Christ

- Rom. 5:9 – *“Much more then, being now justified by his blood, we shall be saved from wrath through him.”*
- Eph. 1:7 – *“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”*
 - 1 Pet. 1:19-20, Acts 20:28
- 1 John 1:7 – *“...the blood of Jesus Christ cleanseth us from all sin.”*
- Rev. 1:5 – *“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”*
 - Rev. 5:9, 7:14, 13:8
- Heb. 9:12 – *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*
 - Heb. 9:22-28, 10:3-18; Isaiah 53:1-12, John 1:29

C. Aspects of the Courtroom of Justification by Grace and Blood

i. Courtroom

- The declaration of all men as either righteous or unrighteous is made in God’s eternal courtroom in heaven
- Jesus appeared before God in His eternal courtroom as the legal representative of the elect only one time to put away the sin of God’s children by the sacrifice of Himself
 - Heb. 9:24-26 – *“(24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:...26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”*

ii. Applicable Law

- Men are judged in this courtroom by God’s commandments, and penalty for sin and the transgression of the law of God is death
 - See 1-B-i to iv

JUSTIFICATION
Justification by Grace and Blood

2. Justification by Grace and Blood

C. Aspects of the Courtroom of Justification by Grace and Blood (continued)

iii. Judge

- God is the Sovereign Judge in this courtroom
 - See 1-B-iii
- God knows and sees all things so His judgment will always be carried out justly based on perfect knowledge; no transgression will go unnoticed by the Judge
 - Heb. 4:12-13 – *“12) For the word of God...is a discerner of the thoughts and intents of the heart. 13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”*

iv. Defendant

- Every man is a defendant in God’s eternal courtroom, since all men have transgressed God’s law
 - See 1-B-iv to v

v. Advocate

- Jesus Christ is the advocate (the defense attorney) for the elect, and He is the only valid, legal mediator between God and man
 - 1 John 2:1 – *“...And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”*
 - 1 Tim. 2:5 – *“For there is one God, and one mediator between God and men, the man Christ Jesus;”*
- However, the non-elect have no advocate before God, and stand before God on their own merit and are judged according to their works
 - Rev. 20:11-15 – *“11) And I saw a great white throne...12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13)...and they were judged every man according to their works.”*

vi. Verdict (Declaration)

- Verdict of Righteousness of the Elect
 - The elect are declared righteous in the sight of God in His eternal courtroom based the atoning blood of Jesus Christ because He has already paid the penalty of death for the elect
 - Matt. 25:31-40, Rom. 5:9, Eph. 1:7, Rev. 5:9, Heb. 9:12
- Verdict of Condemnation to the Non-Elect
 - All men who Jesus did not die for on the cross are declared to be unrighteous and the penalty for their transgression of God’s law is eternal death and separation from God in the lake of fire
 - Rev. 20:11-15 – *“the second death”* (v.14)
 - Matt. 25:41-46, 2 Thess. 1:7-9

JUSTIFICATION
Justification by Faith

3. Justification by Faith

A. Faith (and belief) is an evidence of regeneration, not the cause of regeneration

- i. Faith is a fruit of the Spirit, so the Spirit must be present first in one's heart before faith can be manifested in one's life
 - Gal. 5:22 – *“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,”*
 - John 3:8 – *“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the Spirit.”*
 - 1 John 4:13 – *“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”*
- ii. While scripture does say that *“God hath dealt to every man the measure of faith”* (Rom. 12:3), that does not mean every man without exception (but rather means all men without distinction – *“to the Jew first, and also to the Greek”*, Rom. 1:16) because there are certain men that do not have faith in scripture
 - 2 Thess. 3:2 – *“And that we may be delivered from unreasonable and wicked men: for all men have not faith.”* (also compare Rom. 15:30-31)
 - Heb. 4:2 – *“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.”*
- iii. Man cannot come to God without faith, and since faith is a fruit of the Spirit in the new birth, a man cannot please God or come unto God until he has already been born again
 - Heb. 11:6 – *“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”*
- iv. Faith, and subsequent belief, are evidence that one has already been born again
 - 1 John 5:1,10,13 – *“(1) Whosoever believeth that Jesus is the Christ is born of God...10) He that believeth on the Son of God hath the witness in himself...13) These things have I written unto you that believe on the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”*
 - 1 Cor. 12:3 – *“Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and no man can say that Jesus is the Lord, but by the Holy Ghost.”*
 - 1 John 4:2,15 – *“(2) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 15) Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”*
 - John 5:24 – *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”*
 - John 1:12-13, 3:36, 6:47, 8:47, 10:26-28
 - Rom. 1:17 – *“...The just shall live by faith”* (Hab. 2:4, Gal. 3:11)

JUSTIFICATION
Justification by Faith

3. Justification by Faith (continued)

B. Abraham as the example of Justification by Faith

- i. Abraham is presented as the principle example of faith in the New Testament
 - Rom. 4:1-25, Gal. 3:6-29, Heb. 11:8-19, James 2:20-24
- ii. Abraham had faith a long time before he was “justified by faith” in Gen. 15:6
 - Abraham was chosen and called by God to leave his home in Mesopotamia (Gen. 12:1-4, Acts 7:2-5) and had faith in God to leave his homeland (“*By faith Abraham, when he was called out to go...he went out, not knowing where he went...*” Heb. 11:8-9) over 10-15 years before he was declared to have been “justified by faith” in Gen. 15:6 (Rom. 4:3).
 - So Abraham was already a child of God who was walking by faith (evidencing that he was already born again by the Spirit of God) before the instance where “*Abraham believed God, and it was counted unto him for righteousness*” (Rom. 4:3).
- iii. Abraham believed God’s promise and it was counted to him for righteousness
 - Abraham believed God’s promise that He was able to resurrect Sarah’s dead, barren womb and give him an heir against all natural odds; when he believed God, his faith and belief was counted to Abraham for righteousness.
 - The faith was “*imputed to him* [imputed to Abraham, not to God] *for righteousness*” (Rom. 4:22).
 - This shows the distinct courtroom setting of justification by faith; this imputation of righteousness is not before God, but rather it was imputed to Abraham’s account in his own heart as a token of his own righteousness before God when he believed the promise that God had made to him.
 - Abraham’s belief of God’s promise did not make him righteous before God, the blood of Jesus Christ did that by removing his sins and justifying him by grace; but his faith assured Abraham in his own heart, that he was already viewed as righteous before God based on the justification by Jesus Christ.
 - Rom. 4:18-22 – “*...20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what he had promised, he was able also to perform. 22) And therefore it was imputed to him for righteousness.*”

C. Justification in the heart of the believer

- i. We cannot establish our own righteousness through works or the law, but we must exhibit faith to trust our righteousness is only through the merits of Jesus
 - Rom. 10:3-4 – “*3) For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4) For Christ is the end of the law for righteousness to every one that believeth.*”

JUSTIFICATION
Justification by Faith

3. Justification by Faith (continued)

C. Justification in the heart of the believer (continued)

- ii. The child of God shall be justified by faith when we believe that Jesus was resurrected from the dead
 - Rom. 4:23-24 – *“23) Now it was not written for his sake alone, that it was imputed to him; 24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;”*
- iii. Our actions either condemn or assure the heart of God's child of their standing with God and adherence to God's law
 - 1 John 3:19-21 – *“19) And hereby we know that we are of the truth, and shall assure our hearts before him. 20) For if our heart condemn us, God is greater than our heart, and knoweth all things. 21) Beloved, if our heart condemn us not, then we have confidence towards God.”*
 - Rom. 2:13-15 – *“13) (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. 15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another;)”*
 - Luke 18:14 – *“I tell you, this man [the publican] went down to his house justified rather than the other [the Pharisee]; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”*

D. Effects of justification by faith in the heart of the believer

- i. Faith produces peace, joy, and hope in the heart of the child of God, and we have access into the grace that God has placed us in by Jesus' blood
 - Rom. 5:1-2 – *“1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2) By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.”*
 - Isaiah 32:17 – *“And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.”*
 - Matt. 11:28, John 16:33
 - Rom. 15:13 – *“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”*
- ii. Faith gives assurance of our salvation and our eternal security
 - 1 John 3:19-21 – *“19) And hereby we know that we are of the truth, and shall assure our hearts before him...21) Beloved, if our heart condemn us not, then we have confidence towards God.”*
 - 1 John 4:17, Isaiah 32:17, 1 Thess. 1:5, 2 Tim. 3:14

JUSTIFICATION
Justification by Faith

3. Justification by Faith (continued)

D. Effects of justification by faith in the heart of the believer (continued)

ii. Faith gives assurance of our salvation and our eternal security (continued)

- Rom. 8:16 – *“The Spirit itself beareth witness with our spirit, that we are the children of God.”*
- 1 John 5:10 – *“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.”*

iii. Faith reveals the righteousness of God to the believer through the gospel

- Rom. 1:16-17 – *“16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”*
 - Rom. 10:3-4,17; 2 Tim. 1:10, Rom. 16:25-26; Col. 1:26-27

iv. Faith that is backed up by works manifests to others that our faith is authentic (justification by works)

- James 2:20-26 – *“20) But wilt thou know, O vain man, that faith without works is dead?...22) Seest thou how faith wrought with his works, and by works was faith made perfect?...26) For as the body without the spirit is dead, so faith without works is dead also.”*

E. Aspects of the Courtroom of Justification by Faith

i. Courtroom

- This declaration of whether we are righteous or unrighteous by faith is made in the heart and conscience of every child of God
 - The declaration of righteousness was made “unto Abraham” (Rom. 4:2,22,23) and shall be made unto the individual believer’s heart who has faith that Jesus was raised from the dead, “to whom it shall be imputed if we believe” (Rom. 4:24)
 - The righteousness of Abraham was not imputed “unto God” but rather it was imputed “unto Abraham”, because Abraham had already been declared righteous in the sight of God by the blood and grace of Jesus Christ imputed onto his eternal account
- Since faith is a fruit of the Spirit, only the regenerated child of God can be justified by faith because only a born again child of God has faith

ii. Applicable Law

- The believer measures and judges their faith in accordance with the law that God has written in their heart in the new birth
 - Heb. 8:10 – *“For this the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”*

JUSTIFICATION
Justification by Faith

3. Justification by Faith (continued)

E. Aspects of the Courtroom of Justification by Faith (continued)

ii. Applicable Law (continued)

- The believer measures and judges their faith in accordance with the law that God has written in their heart in the new birth (cont'd)
 - Rom. 2:14-15 – *14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. 15) Which shew the work of the law written in their hearts....”*
 - Heb. 10:12, 2 Cor. 3:3

iii. Judge

- The heart (1 John 3:19-21) and the conscience (Rom. 2:15) of the child of God acts as the judge in this courtroom, making a declaration if they are righteous through faith when comparing their actions to the law of God that has been written in their heart.

iv. Defendant

- Only the regenerated child of God can be a defendant in this courtroom and be justified by faith because faith is given by the Spirit in the new birth, and one cannot be justified by faith without first having faith.
 - See 3-A-i to iv

v. Verdict (Declaration)

- The heart of the child of God makes a declaration of the state of our righteousness with God in accordance with the laws written in our hearts
 - Our heart will assure (1 John 3:19,21) or excuse (Rom. 2:15) our actions by faith
 - This describes the blessedness of the man who has been justified by faith (Rom. 4:3,22) and has peace with God through their belief (Rom. 5:1) and confidence before God of our eternal security (1 John 3:21, 4:17).
 - Our heart will condemn (1 John 3:20) or accuse (Rom. 2:15) our actions that are not carried out by faith
 - This describes the child of God who is acting contrary to the law of God written in their heart and they are condemned and accused in their conscience because of their sin and transgression of God's law.
- The verdict or declaration of righteousness in the heart of a child of God has no bearing on one's eternal standing in God's heavenly courtroom
 - Even though our hearts condemn us (we make a declaration or judgment that we are not righteous), God is greater than our heart and He is the only Judge of our eternal righteousness
 - 1 John 3:20 – *“For if our heart condemn us, God is greater than our heart, and knoweth all things. “*

JUSTIFICATION
Justification by Works

4. Justification by Works

A. Our good works should manifest to others that we are the children of God

- i. A child of God should manifest good works that show “fruit” that they are a born again believer in Jesus Christ
 - Matt. 7:15-20 – “15) Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. 16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit...20) Wherefore by their fruits ye shall know them.”
 - Luke 3:7-14 – “...7) Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8) Bring forth therefore fruits worthy of repentance...”
- ii. Our election of God is manifested and “made sure” to others by our good works
 - 2 Pet. 1:10 – “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall:”
 - 1 Thess. 1:4-5 – “4) Knowing, brethren beloved, your election of God. 5) For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you.”
- iii. Our good works manifest to others that we are the children of God, and then other men glorify God because of our good works
 - Matt. 5:16 – “Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.”
 - Matt. 5:44-48 – “44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; 45) That ye may be the children of your Father which is in heaven...48) Be ye therefore perfect, even as your Father which is in heaven is perfect.”
- iv. We can make the same judgments of one’s righteousness or unrighteousness from the works of men that are recorded in the Bible
 - i. We can assess the works of men and inspect the fruit of their good works in the scriptures and make a determination of whether they are righteous or not, even though we do not actually know their heart
 - We believe Abraham is righteous because we read of his good works in the Bible and assess that he was godly.
 - We can also read of all the heroes of faith in Hebrews 11, and even though we cannot know their true hearts and know if they truly are a child of God, we can still make a confident assertion based on their good works that they are righteous.

JUSTIFICATION
Justification by Works

4. Justification by Works (continued)

A. Our good works should manifest to others that we are the children of God (cont'd)

- iv. We can make the same judgments of one's righteousness or unrighteousness from the works of men that are recorded in the Bible (cont'd)
 - ii. The opposite is true as well, we read about the actions of men in the Bible and make a determination that they are wicked and not righteous
 - We can read of Judas Iscariot's actions and make a determination that he was evil because of his betrayal of Jesus.
 - iii. It's important to note, however, that our determination in the courtroom of our opinion has no bearing on whether one is eternal justified before God, or justified by faith in their heart.

B. Other men should be able to see a believer's faith through their good works

- i. Our faith without good works to authenticate that faith is dead and vain
 - James 2:14-28 – *"14) What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?...17) Even so faith, if it hath not works, is dead, being alone. 18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works...20) But wilt thou know, O vain man, that faith without works is dead? 21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22) Seest thou how faith wrought with his works, and by works was faith made perfect? 23) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24) Ye see then how that by works a man is justified, and not by faith only. 25) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26) For as the body without the spirit is dead, so faith without works is dead also."*
- ii. Jesus "saw the faith" of the men bringing the palsy unto Him because their actions manifested clearly the inward faith that they had in their heart by the Holy Spirit
 - Mark 2:3-5 – *"...5) And when Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."*

C. Aspects of the Courtroom of Justification by Works

i. Courtroom

- This declaration of one as righteous or unrighteous is made in the courtroom of men's opinions or in the mind of other people
 - a. Our good works make our calling and election "sure" unto other men (2 Pet. 1:10)
 - There is no need to make our election sure unto God because He knows all those that are His (2 Tim. 2:19)

JUSTIFICATION
Justification by Works

4. Justification by Works (continued)

C. Aspects of the Courtroom of Justification by Works (cont'd)

i. Courtroom (cont'd)

- This declaration of one as righteous or unrighteous is made in the courtroom of men's opinions or in the mind of other people (cont'd)

a. Our good works make our calling and election "sure" unto other men (2 Pet. 1:10) – (cont'd)

- However, we can manifest to others that we are the elect. Paul was confident of the election of the believers at Thessalonica (1 Thess. 1:4) based the actions he saw from them:

- Their "*work of faith, and labor of love, and patience of hope*" (1 Thess. 1:3)
- Their belief and acceptance of the gospel (1 Thess. 1:5-6)
- Their example to other believers and commitment to evangelism (1 Thess. 1:7-8)
- Their rejection of idols and conversion to "*serve the true and living God*" (1 Thess. 1:9)

- All of these fruit were sufficient in Paul's mind for him to declare that they truly were among the elect of God

b. If Abraham did good works and was justified by works, he had no reason to glory before God because of his good works; but he did have a certain measure to glory before men.

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

ii. Applicable Law

- Men judge the authenticity of a believer's faith according to God's word and if their actions as a child of God resemble the actions of their Father.

iii. Judge

- Other men are the judge in this courtroom as they make a determination from one's manner of life, good works they perform, etc. as to whether one is a righteous person or not.

iv. Defendant

- Every man can be the defendant, since all men are judged to some degree in the minds of others as to whether they are righteous or not.

v. Verdict (Declaration)

- Just as Paul did with the believers at Thessalonica, we judge men's actions against the standard of God's word, judge their fruit whether it is good or corrupt fruit, and declare in our own mind and opinion whether a man's works back up and validate the faith that he professes in Christ.