**Justification**

1. The Basics of Justification
2. Definition

Justification – The act of pronouncing or accounting righteous.

Justify – To declare or account to be righteous.

Justifier – One who declares or accounts another righteous.

1. Biblical Usage

Deut. 25:1, Pr. 17:15, Is. 5:23, Luke 7:29, Luke 16:15

1. Confessional Testimony

LBCF 11.1 Those whom God effectually calls, he also freely justifies, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, which faith they have not of themselves; it is the gift of God.

1. The Cause of Justification
2. Complex Causality

Formal, efficient, material, final, instrumental, meritorious.

1. Causes of Man’s Justification by God.
2. The Formal cause

Eph. 1:5, Eph. 1:11

1. The Meritorious Cause

Rom. 3:24, Rom. 4:25 , Rom. 5:9 , Rom. 5:18

1. The Instrumental Cause

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

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

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.

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

Rom. 3:30, Rom. 5:1, Gal. 3:8, Gal. 3:24

1. Contention and Confusion Regarding Justification

James 2:14-26 …v14 can faith save him?...

v24 you see that a man is justified by works and not by faith only.

Q. Is James in direct conflict with Paul who says:

Rom. 3:28

Gal. 3:11

Gal. 2:16

Rom. 4:1-5

A. They are only in conflict if they are speaking of justification in the same sense. And they are not! Paul speaks of justification (a declaration of being accounted Righteous) in the sight of God. James speaks of justification (a declaration of being accounted righteous) in the sight of men.

Q. On what basis do you assert such a thing?

A. Such an understanding is substantiated by the context.

• v1-12 James speaks of the expected behavioral consequences of true saving faith: love shown to others irrespective of their station in life.

• v14-17 A faith that does not produce good works is useless (it won’t save anyone v14) It is dead v 17, The issue here is of an individual trying to validate his claim to being a believer in the sight of others.

• v18 Two individuals trying to validate their claims to being believers. It is only on the basis of observable good works that one man can declare another to be a possessor of justifying faith.

• v19 Mere belief in God is not saving/justifying faith. Demons have that kind of Faith.

• v21 Abraham was declared righteous (i.e. justified) in the sight of God 30 years before the incident with Issac. Abraham’s obedience is proof that he possesses a living faith. (i.e. a faith that justifies). (True of Rahab in the same way v25)

• v22 …by works faith was made perfect.

v23 …the Scripture was fulfilled.

“Perfect” “Fulfilled” – God’s plan to glorify himself by graciously saving sinners was complete in the case of Abraham.

Abraham justified the sight of God by faith. Gen. 15:6

Abraham justified in the sight of men by works produced in Gen 22.