**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 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

1. The Meritorious Cause

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

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

Rom. 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom. 5:18 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.

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

Rom. 2:6-10 …who will render to every man according to his deeds…

Rom. 2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

* Resolving the apparent difficulty. (2:13 being contradictory to 3:28, 4:5, ect…)

1. Q. Who is Paul speaking to?

Verse 1-5 Those who judge others, yet do the very things they condemn.

Verse 17-23 The Jews who boast in their relationship to the law, but nonetheless break it.

1. Paul’s argument here is against those who are at some level putting their trust in their ability to obey the law.
2. Paul’s point in this passage is that if someone is going to be justified by his own law keeping, it must be entire, exact and perpetual. V. 7, 10, 13. (LBCF 19.1)
3. Entire, exact and perpetual obedience is an obligation of all mankind. Consider Gal. 4:3-4, Luke 18:18-23. No Individual even comes close to this standard, as the narrow context. 2:1, 3, 23-24. And the broader context emphatically assert. Rom. 1:18-32, 3:9-20.
4. The passage is teaching the requirements of the law and the impossibility of fallen mans justification by that law.