



**SAVED** means what?  
 Week 9: Not Guilty-Justification  
 WNC Summer Series 2024

May 1<sup>st</sup> WHY do I need saving? GRACE  
 May 8<sup>th</sup> WHERE IS ? ? ? Atonement  
 May 15<sup>th</sup> Anatomy of Sin  
 May 22<sup>nd</sup> ♥ at 1<sup>st</sup> Sight? Repentance  
 May 29<sup>th</sup> Repentance - Zacchaeus  
 June 5<sup>th</sup> Faith  
 June 12<sup>th</sup> Conversion  
 June 19<sup>th</sup> Regeneration

June 26<sup>th</sup> – Pr RCB Justification  
 July 3<sup>rd</sup> Adoption  
 July 10<sup>th</sup> Sanctification  
 July 17<sup>th</sup> – Pr RCB Perseverance  
 July 24<sup>th</sup> – Pr RCB  
 July 31<sup>st</sup>  
 August 7<sup>th</sup>  
 August 14<sup>th</sup>

August 21<sup>st</sup>  
 August 28<sup>th</sup>  
 Also gone: 9/4<sup>th</sup> NO WNC,  
 9/11<sup>th</sup> Kick OFF, 10/16<sup>th</sup>  
 Fall: PSALMS? ÷

Am wondering WHAT could be added to the lineup to stay on SAVED topic.

- #7 - Expiation & Propitiation
- #8 - Reconciliation
- #9 - Resurrection
- #12 - Union w/Christ
- #15 - Communion of the saints

Looking in The Message of Salvation:

- #18 - Glorification
- #19 - The Mission (Mt 28) Have them divide into small groups and share their testimonies?
- REWARDS.

ANY of these can be inserted into the Equation line up in any placement.

Handouts: **Wk1** Names of God. **Wk3** Isaiah 59 H.O. **Wk5** Colossians 3 Worksheet.

**SAVED...means What?**  
**Week 9: Not Guilty-Justification**

- REPENTANCE - Zacchaeus
- FAITH has a footprint, a step...FAITH does & FAITH does not (Blind man)
- CONVERSION – Turn from Turn to

Conversion.Regeneration.Justification.Adoption – Tsunami happening at once

CONVERSION = We do not CONVERT ourselves

1.What is Conversion? 2. How does it happen (What does it look like)? 3. What is the H.S. role? 4. Any external evidences?

[Conversion = Turning. Regeneration = Renew/Born Again].

The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers)  
 Conversion + Regeneration + Justification + Adoption → Sanctification...Perseverance

**Brainstorm on the board:**

What do we think JUSTIFICATION means?

**Definition:**

Websters 1828 Dictionary:

2. In theology, to pardon and clear from guilt; to absolve or acquit from guilt and merited punishment, and to accept as righteous on account of the merits of the Savior, or by the application of Christ's atonement to the offender.

Justification means a permanent change in our judicial relation to God whereby we are absolved from the charge of guilt, and whereby God forgives all our sins on the basis of the finished work of Jesus Christ. Apart from Christ, our judicial relation to God is one of condemnation—we stand condemned on account of our sins, both original and actual. When

The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers)  
 Conversion + Regeneration + Justification + Adoption → Sanctification...Perseverance

**SAVED** means what?  
Week 9: Not Guilty-Justification  
WNC Summer Series 2024

we are justified, our judicial relation to God is changed from one of condemnation to one of acquittal. [called Forensic Justification]

To this one might wish to add that our judicial relation to God is not simply a legality, but represents our real and total acceptance by God.

**Justification is the legal determination of Righteousness in Salvation.**

Whereas redemption [buying back] comes from the marketplace, and propitiation [providing The Sacrifice] comes from the temple, justification comes from the court of law. [comment mine]

**Expiation** refers to the covering of sin. It explains what the sacrifice accomplished with respect to sinners and their guilt. Their sin was covered; their transgression was put away; their guilt was removed; their iniquity was pardoned. Expiation is what David had in mind when he wrote, 'Blessed is he whose transgressions are forgiven, whose sins are covered.' Once the blood of the sacrifice had been sprinkled on the mercy seat, the sinner had made amends. The penalty for sin had been paid and no further guilt remained. In a word, the sins of God's people were expiated.<sup>1</sup>

**[My understanding-Jesus' death, burial, & resurrection pays or satisfies or COVERS the penalty that is rightly due for our sins and makes amends for us by removing the guilt and provides the reconciliation for our broken relationship with God.]**

**Propitiation** refers to the turning away of anger. It explains what the atoning sacrifice accomplished with respect to God and his wrath. Wrath is one of the most frequently-mentioned divine attributes in the Bible. **It is not a violent emotion or an uncontrollable passion; it is more like righteous indignation.** Wrath is God's holy opposition to sin and personal determination to punish it. John Stott has defined it as God's 'steady, unrelenting, unremitting, uncompromising antagonism to evil in all its forms and manifestations'. Since it is right and good for God to hate every evil thing, wrath is one of his divine perfections.

God's anger against sin explains why the high priest never came into God's presence without the blood of a sacrifice. If he came without the blood, he would be destroyed. However, once the sacrifice had died in place of the sinner, no more punishment remained. The priest sprinkled the blood on the mercy seat to show that God's justice was satisfied, his anger pacified. In a word,

God's wrath was propitiated. To put it another way, the sacrifice made God propitious, or well-disposed, enabling him to look upon the sinner with favour.<sup>2</sup>

---

<sup>1</sup> Philip Graham Ryken, *The Message of Salvation: By God's Grace, for God's Glory*, ed. Derek Tidball, The Bible Speaks Today: Bible Themes Series (Nottingham, England: Inter-Varsity Press, 2001), 110–111.

<sup>2</sup> Philip Graham Ryken, *The Message of Salvation: By God's Grace, for God's Glory*, ed. Derek Tidball, The Bible Speaks Today: Bible Themes Series (Nottingham, England: Inter-Varsity Press, 2001), 111.

**[My understanding-Jesus' atoning sacrifice satisfies God the Father's righteous indignation against sin and evil in all its forms in us when we by faith believe in Jesus to save us.]**

### **ABOUT JUSTIFICATION:**

You may have heard it said: "Just as if I didn't sin."

Except it's more...we can't un-know what we know.

*If we pause on JUSTIFICATION before we get to the difference that ADOPTION adds...*

It's knowing that **I did** sin.

Knowing I **deserve** all the punishment for my sin.

Knowing that sin **REQUIRES** a death.

Knowing I am totally and completely and profoundly **incapable** of becoming anything other than **ETERNALLY** sinful so I cannot pay the price that's rightly required.

Knowing **I will never be reconciled to God** because I cannot redeem myself.

The horror of knowing that it was **MY** sin that moved Jesus to willingly suffer and die in my place.

The shock of the Father's declaration of **NOT GUILTY**.

Standing there receiving the embrace of the Father, Son, & Holy Spirit **KNOWING** how much it cost them all to have me back, not knowing how to receive that kind of love.

Learning to get beyond feeling **STUNNED, FLABBERGASTED, ASTONISHED** to living in acceptance of Their love.

*We don't LIVE remaining in this head-space as people who have accepted the gift of Jesus' sacrifice, but it remains a part of what was needed to get to the fullness that God gives in the concept of "salvation."*

Quote:

**"The message of salvation is that God has provided everything we need in Jesus Christ.**

**Where sin brings bondage, his salvation purchases our redemption.**

**Where sin brings alienation, his salvation reconciles us to God.**

**Where sin brings wrath, his salvation propitiates God's anger.**

**Where sin leads to death, his salvation raises us to eternal life.**

**Now we can add justification to the list as another aspect of the total salvation God has provided in Jesus Christ. Where sin brings us under condemnation, his salvation justifies us before our righteous Judge.**

***Without exaggerating the importance of justification, it must be said that this doctrine holds a place near the centre of the message of salvation."***

**Justification is central to the Christian faith because it answers the most fundamental question of all: How can a sinful human being be righteous before a holy God?**

The centrality of justification has been recognized by the best theologians. **John Calvin** called it 'the main hinge on which salvation turns'.

**SAVED** means what?  
Week 9: Not Guilty-Justification  
WNC Summer Series 2024

The English Reformer **Thomas Cranmer** (1489–1556) described it as ‘the strong rock and foundation of Christian religion’. Cranmer went on to claim that ‘whosoever denieth it is not to be counted for a true Christian man ... but for an adversary of Christ’.<sup>4</sup>

Most famously of all, **Martin Luther** said that justification ‘begets, nourishes, builds, preserves, and defends the church of God; and without it the church of God cannot exist for one hour’. ‘It is the chief article of Christian doctrine’, so that ‘when the article of justification has fallen, everything has fallen’. Whether we think of justification as the hinge, the foundation or the standing-and-falling article of salvation, the point is that there is no salvation without it.

**Justification is the legal determination of Righteousness in Salvation.**

**WHAT JUSTIFICATION IS NOT:**

1. One way to define justification is to contrast it with its opposite, which is **condemnation**. To condemn is to declare a person unrighteous. It is the judicial verdict that, as far as the law is concerned, he is guilty. This act of condemnation is not what makes a criminal guilty, of course. His own actions make him guilty, and he becomes guilty the moment he violates the law. **When he is finally condemned, the court simply pronounces him to be what he already is, namely, a guilty sinner.**

**Justification is the opposite of condemnation. To justify is to pronounce a verdict of innocence. In justification a person is not *made* righteous (as the Latin term *iustificatio* seemed to suggest; from *justus*, ‘just’, and *facio*, ‘to make’), but *declared* righteous.**

2. Note that for Paul justification means something more than **acquittal**. To acquit is to declare a person ‘not guilty’. But in justification God does not simply clear a sinner of all charges; he declares a sinner to be positively righteous. Justification is God’s legal declaration that, on the basis of the perfect life and the sacrificial death of Jesus Christ, received by faith, **a sinner is as righteous as his very own Son.**

**Justification removes guilt.**

**Justification removes condemnation.**

**Justification removes separation.**

**SOURCE OF JUSTIFICATION:**

Righteousness is necessary for justification, *but where does it originate?*

The source of our justification is **God’s free grace**: we are justified freely by His grace Romans 3:24

The righteousness OF God FROM God.

**The Salvation Equation:** {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers)  
Conversion + Regeneration + Justification + Adoption → Sanctification...Perseverance

### **THE BASIS OF JUSTIFICATION:**

*What legal ground does God grant the gift of His righteousness?*  
**Romans 4:5** god “justifies the wicked.”

But how can he declare us to be what we are not? And how can he justify the wicked without becoming wicked himself?

**It would be an outrage for a righteous God simply to overlook or to excuse sin. If he intends to justify sinners, he must have some legitimate judicial basis for doing so.**

**The answer to this problem is that God justifies sinners on the basis of the perfect life and sacrificial death of Jesus Christ.**

‘Justification is not a synonym for amnesty,’ writes John Stott, ‘which strictly is pardon without principle, a forgiveness which overlooks—even forgets—wrongdoing and declines to bring it to justice. No, justification is an act of justice, of gracious justice. Its synonym is “the righteousness of God” (Rom. 1:17; 3:21), which might for the moment be **explained as his “righteous way of righteousing the unrighteous”**.’ Stott proceeds to explain that ‘When God justifies sinners, he is not declaring bad people to be good, or saying that they are not sinners after all. He is pronouncing them **legally righteous**, free from any **liability** to the broken law, because he himself in his Son has **borne the penalty** of their law-breaking.’

### **NOTE: IMPUTATION #1-Adam’s sin was imputed to us.**

**What is impute?**

**Websters 1828 Dictionary**

IMPU'TE, verb transitive [Latin imputo; in and puto, to think, to reckon; properly, to set, to put, to throw to or on.]

1. To charge; to attribute; to set to the account of; generally ill, sometimes good. We impute crimes, sins, trespasses, faults, blame, etc., to the guilty persons. We impute wrong actions to bad motives, or to ignorance, or to folly and rashness. We impute misfortunes and miscarriages to imprudence.

And therefore it was imputed to him for righteousness. Romans 4:8.

2. To attribute; to ascribe. I have read a book imputed to lord Bathurst.

3. To reckon to one what does not belong to him.

It has been held that Adam's sin is imputed to all his posterity. Thy merit Imputed shall absolve them who renounce Their own both righteous and unrighteous deeds.

***To impute is to credit something to someone’s account, which is precisely how we became sinners in the first place: Adam’s sin was credited to our account (see Rom. 5:12–19). By the imputation of Adam’s sin, we are reckoned to be sinners.***

### **THE RIGHTEOUSNESS OF JUSTIFICATION:**

The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers)  
Conversion + Regeneration + Justification + Adoption → Sanctification...Perseverance

**SAVED** means what?  
Week 9: Not Guilty-Justification  
WNC Summer Series 2024

Jesus was perfectly righteous, yet he died a sinner's death. How could God allow such a thing? The answer has to do with imputation. God removed our sin and credited it to Christ's account, just as he had promised through his servant Isaiah: 'My righteous servant [shall] justify many; for he shall bear their iniquities.' Once our sin was imputed to Christ in this way, so that he was made to bear our iniquity, he was condemned to die—not for his own sin, but for our sin. He was reckoned to be unrighteous on the cross. As the Scripture says, 'God made him who had no sin to be sin for us'.<sup>17</sup> Or again, 'Christ died for sins once for all, the righteous for the unrighteous, to bring you to God.'

**NOTE: IMPUTATION #2- Our sin is imputed to Jesus when we repent & believe in Him.**

**NOTE: IMPUTATION #3-God imputes Jesus' righteousness to us when we repent & believe in Him.**

**2 Corinthians 5:21**<sup>21</sup> God caused the one who didn't know sin to be sin for our sake so that through him we could become the righteousness of God. If we are to be justified, it is not enough for our sins to be imputed to Christ; his righteousness must also be imputed to us. Then and only then can God declare that we are righteous. But this is exactly what God has done

**Salvation depends, therefore, on a triple imputation:**

first, by the fall of Adam, sin is imputed to the human race;

second, in repentance a believer's sin is imputed to Christ;

third, by faith the righteousness of Christ is imputed to the believing sinner.

Paul sums this all up in Romans 5, where he writes, '***Just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous***' (5:18–19).

Now we see how salvation solves one of sin's most deeply-rooted problems. The imputation of justifying righteousness restores the righteousness humanity lost through original sin.

**Abraham – Paul:** Exploring how justification impacted these two great men of God.

**EXAMINING THE JUSTIFICATION OF ABRAHAM:**

**Genesis 15:6** Abram trusted the Lord, and the Lord recognized Abram's high moral character.  
CEB

NKJV: And he believed in the LORD, and **He accounted it to him** for righteousness.

NLT: And Abram believed the LORD, and **the LORD counted him as righteous** because of his faith.

NIV: Abram believed the LORD, and **He credited it to him** as righteousness.

NASB20: Then he believed in the LORD; and **He credited it to him** as righteousness.

**The Salvation Equation:** {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers)  
Conversion + Regeneration + Justification + Adoption → Sanctification...Perseverance

**SAVED** means what?  
Week 9: Not Guilty-Justification  
WNC Summer Series 2024

- Abraham was justified-Gen 15:6
- Because of his faith-Abraham was called a friend of God, James 2:23
- Abraham's pattern of justifying faith is normative for all that are righteous before God, Romans 4:22-25
- Not by works of the Law, rather we are justified by "hearing with faith." Galatians 3:5-6

Note that in Genesis 17:24, Paul shares that Abraham was declared justified or righteous **BEFORE** his circumcision.

Evidence of Abraham's faith [which caused him to be justified by God] was revealed in his obedience:

- Abraham obeyed God's call to leave his country & his father's house. Heb 11:8
- He deferred his own prior claim to the land of promise to give preference to his nephew, Lot. Gen 13:8-9
- He summoned the courage in God to wage war against 4 mighty kings. Gen 14:1-16
- He renounced the payment offered him by the king of Sodom. Gen 14:21-24
- By faith He paid tithes to Melchizedek. Gen 14:18-20
- By faith, he believed God's promises. Gen 15:2-5

Years later God would announce the same doctrine that the just/righteous shall live by faith through the prophet Habakkuk. Hab 2:4 The righteous shall live by his faith.

Habakkuk's poetic tribute to justifying faith: Hab 3:17-19

Ligonier.org "Justifying Faith Of Abraham

### **EXAMINING THE JUSTIFICATION OF PAUL:**

**Paul's testimony:** [unpack his zealous, misdirected, devoted life to God before Jesus]

- **1 Timothy 1:15** This saying is reliable and deserves full acceptance: "Christ Jesus came into the world to save sinners"—**and I'm the biggest sinner of all.** CEB
- **Romans 3: 9-26** All are under the power of sin

9 So what are we saying? Are we better off? Not at all. We have already stated the charge: both Jews and Greeks are all under the power of sin. 10 As it is written,

There is no righteous person, not even one.

11 There is no one who understands.

There is no one who looks for God.

12 They all turned away.

They have become worthless together.

There is no one who shows kindness.

There is not even one.

**The Salvation Equation:** {Grace > Atonement} Man can now respond: + **Repentance + Faith** → (and God answers)  
**Conversion + Regeneration + Justification + Adoption → Sanctification...Perseverance**

**SAVED** means what?  
Week 9: Not Guilty-Justification  
WNC Summer Series 2024

- 13 Their throat is a grave that has been opened.  
They are deceitful with their tongues,  
and the poison of vipers is under their lips  
14 Their mouths are full of cursing and bitterness  
15 Their feet are quick to shed blood;  
16 destruction and misery are in their ways;  
17 and they don't know the way of peace  
18 There is no fear of God in their view of the world.

19 Now we know that whatever the Law says, it speaks to those who are under the Law, in order to shut every mouth and make it so the whole world has to answer to God. 20 It follows that no human being will be treated as righteous in his presence by doing what the Law says, because the knowledge of sin comes through the Law.

21 But now God's righteousness has been revealed apart from the Law, which is confirmed by the Law and the Prophets. 22 **God's righteousness comes through the faithfulness of Jesus Christ for all who have faith in him. There's no distinction.** 23 All have sinned and fall short of God's glory, 24 but all are treated as righteous freely by his grace because of a ransom that was paid by Christ Jesus. 25 Through his faithfulness, God displayed Jesus as the place of sacrifice where mercy is found by means of his blood. He did this to demonstrate his righteousness in passing over sins that happened before, 26 during the time of God's patient tolerance. He also did this to demonstrate that he is righteous in the present time, and to treat the one who has faith in Jesus as righteous.

**Personal Testimony: the dream of Jesus sacrifice.**

**Justification means:**

- |                |                                |
|----------------|--------------------------------|
| Acts 13:39     | Freedom from the law.          |
| Romans 5:1     | Peace with God.                |
| Romans 5:9     | Salvation from deserved wrath. |
| Romans 5:10-11 | Reconciliation with God.       |
| Romans 8:30    | Assurance of glorification.    |
| Romans 8:33-34 | Freedom from condemnation.     |
| Titus 3:7      | Becoming heirs of God.         |

© Pr. Orleen Haseltine, Salvation Principle series, Justification 5.6.2021

**HOW IS JUSTIFICATION PERSONAL TO YOU?**

**The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers)  
Conversion + Regeneration + Justification + Adoption → Sanctification...Perseverance**